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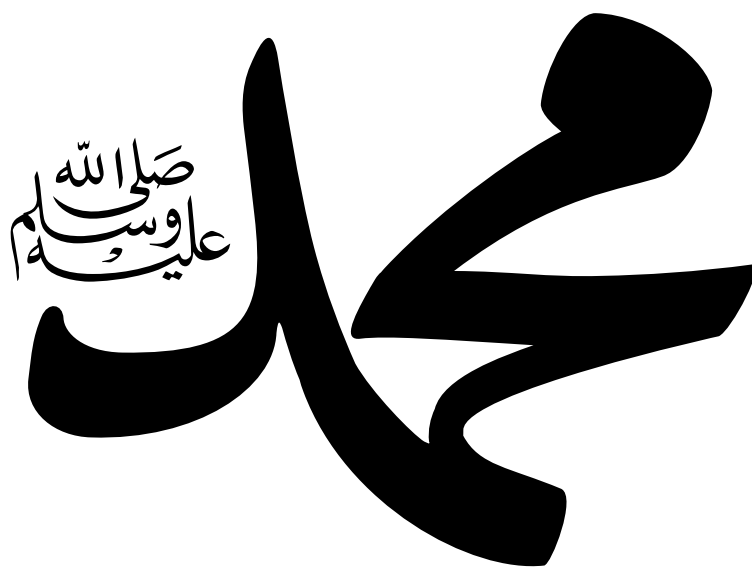
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مُحَمَّدٌ ﷺ

صلى الله عليه وسلم



The man who in his being and his attributes and his actions and through his spiritual and holy faculties set an example of perfection, in knowledge and action and in sincerity and steadfastness, and was called the perfect man was Muḥammad<sup>sa</sup>... The man who was most perfect as man and as Prophet, and came with full blessings, and who through a spiritual revival and resurrection manifested the first Judgement in the world and revived the dead world, that blessed Prophet, the Seal of the Prophets, the leader of the righteous ones, the pride of the Prophets, was Muḥammad, the chosen one [peace and blessings of Allah be on him]. Our Lord, send down on that beloved Prophet that mercy and blessing that Thou hast not sent down on anyone since the beginning of the world.

*(Itmam-ul-Hujjah, Ruhani Khaza'in, Vol. 8, pg. 308)*

O all ye who dwell upon the earth, and O all human souls that are in the east or in the west, I announce to you emphatically that the true reality in the earth is Islam alone, and the True God is the God Who is described in the Qur'an, and the Prophet who has everlasting spiritual life and who is seated on the throne of glory and holiness, is Muḥammad<sup>sa</sup>, the chosen one.

*(Tiryaq-ul-Qulub, Ruhani Khaza'in, Vol. 15, pg. 141)*

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

# Aḥmadiyya Gazette Canada

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# Pearls of Wisdom



## THE HOLY QUR'AN

## THE HOLY QUR'AN

Allāh and His angels send blessings on the Prophet. O ye who believe! You also should invoke blessings on him and salute him with the salutation of peace.

(33:57)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا  
الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٧﴾

## HADĪTH OF THE HOLY PROPHET MUHAMMAD<sup>SA</sup>

Ḥaḍrat Abū Huraira<sup>ra</sup> narrates that the Holy Prophet<sup>sa</sup> said:

“There is no Muslim who invokes blessings upon me, but Allah returns to me my soul till I respond to him in return.”

(Sunan Abū Dawūd, Kitāb al-Manāsik, Bāb Ziyārat al-Qabūr)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قَالَ: مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي أَرُدُّ  
عَلَيْهِ السَّلَامَ -

(سنن ابو داود - كتاب المناسك، باب زيارة القبور)



## So Said the Promised Messiah<sup>as</sup>

Through Durūd Sharīf, and through a multitude of it, I had been granted these ranks by Allāh...I saw [in a vision] that God's bounties travel in the form of wondrous lights towards the Holy Prophet<sup>sa</sup>. They then are absorbed into his<sup>sa</sup> chest and when they come out they become endless channels. After which they are communicated to every deserving person according to his due share. Most certainly, no blessing can reach anyone except by way of the Holy Prophet<sup>sa</sup>. What is Durūd Sharīf? It is when the Messenger of Allāh's throne is moved, from where these channels of light extend. Whosoever desires to attain Allāh the Exalted's grace and blessing, it is mandatory for him to send much Durūd Sharīf so that that grace be stimulated. (Al-Ḥakam, February 28, 1903, pg. 7)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ  
 وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ  
 عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ  
 إِنَّكَ حَمِيدٌ مُجِيدٌ  
 اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى  
 آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى  
 إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ  
 إِنَّكَ حَمِيدٌ مُجِيدٌ

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# Guidance from Hazrat Khalīfatul-Masīh V<sup>aa</sup>

## Financial Sacrifice and Waqf-e-Jadid New Year Summary of Friday Sermon Delivered on January 4, 2013

On January 4th, 2013, Hazrat Khalīfatul-Masīh<sup>aa</sup> delivered the Friday Sermon at Masjid Baitul Futūh, London.

After reciting verse 263 of Surāh Al-Baqarah, translated as “They who spend their wealth for the cause of Allāh, then follow not up what they have spent with taunt or injury, for them is their reward with their Lord, and they shall have no fear, nor shall they grieve” (2:263), Huzoor<sup>aa</sup> said that no one understands this verse and the significance of financial contributions more than the followers of the Promised Messiah (peace be upon him). Members of Jamā’at Aḥmadiyya make selfless sacrifices and there is no question of anyone boasting about it. It is a strange group of people who experience comfort and peace by making financial sacrifices. And Allāh blesses the Jamā’at’s contributions extraordinarily.

Huzoor<sup>aa</sup> said that although members of the Jamā’at never ask how their money is spent, the management should be very careful in expenditure. We should bear in mind the concern of the Promised Messiah (peace be upon him); he was not worried about where the money would come from, but that the people responsible for it might become inclined towards the world and not care enough for the Jamā’at’s resources. By the Grace of Allāh, the expenses of the Jamā’at are properly managed and while there are various check systems in place, still those responsible for expenditure should be very careful and pray to Allāh for help and guidance. We will continue to witness the signs of Divine succour as long as we continue to strengthen our relationship with God.

Huzoor<sup>aa</sup> said that when the contributors make sacrifices in the way of God with full faith in Him, Allāh says that they shall have no fear of the future nor shall they grieve; rather they are granted glad tidings regarding the hereafter and Allāh blesses them abundantly in this world. Huzoor<sup>aa</sup> cited several instances of Aḥmadīs, from various parts of the world, which highlight their passion for making financial sacrifices, the blessings of these sacrifices, their love for God and their devotion to Khilāfat.

Announcing the start of the 56<sup>th</sup> year of Waqf Jadīd, Huzoor<sup>aa</sup> presented a report of the past year. The worldwide Jamā’at was able to contribute 5,010,000 pounds sterling towards Waqf Jadīd, which is 317,000 pounds in excess of the previous year. Pakistan has maintained its first position, followed by the UK, USA and Germany. The total number of contributors is now 1,013,112. In terms of the increase in the number of contributors, Nigeria stands first, followed by Ghana and Sierra Leone. Ghana leads in overall contribution within Africa, followed by Nigeria and Mauritius.

Huzoor<sup>aa</sup> prayed that Allāh bless those who make financial contributions. The Promised Messiah<sup>as</sup> says that when Allāh’s servants give preference to their faith over worldly affairs, He treats them with love and kindness. These are the people who consider it an honour to spend their lives and their wealth in the way of Allāh. True faith depends on utilizing all of one’s strengths and devoting them in the way of Allāh to one’s last breath. May Allāh enable us to continue to make every sacrifice for

His sake! Āmīn.

At the end of the sermon, Huzoor<sup>aa</sup> appealed to the Jamā’at to pray for the safety of Aḥmadīs living in Libya and for the release of those who have been taken captives.



### NATIONAL MOSQUE FUND

Alḥamdulillāh, our Jamā’at is growing rapidly. This growth is creating a pressing need to have more Mosques all over Canada.

To fulfill this need, all our brothers and sisters are requested to generously donate towards the National Mosque Fund on a monthly basis so that we can meet the ever growing need of building new Mosques. The sacrifices made today will Inshā’Allāh safeguard both our and our progeny’s future.

May Allāh the Almighty shower His innumerable blessings on those who come forward and donate out of that which Allāh Himself has given.

May Allāh bestow upon all of us the strength and courage to answer the call of the hour.

May Allāh reward you.

-Khalid Naeem,  
National Secretary Finance Canada

# True Dreams of the Companions<sup>ra</sup>

## Summary of Friday Sermon Delivered on January 11, 2013

On January 11<sup>th</sup>, 2013, Hazrat Khalifatul-Masih V<sup>aa</sup> delivered the Friday Sermon at Masjid Baitul Futūh, London.

Huzoor<sup>aa</sup> read from various accounts related by the Companions of the Promised Messiah (peace be upon him) which highlight their inner purity and love for Allāh and the Holy Prophet (peace and blessings of Allāh be upon him), and also serve as testimony to the truth of the Promised Messiah<sup>as</sup>.

Hazrat Ghulām Hussain Bhatti <sup>ra</sup> relates that he saw himself and a friend of his meeting the Promised Messiah<sup>as</sup> in a dream. Later, he actually went to see the Promised Messiah<sup>as</sup> with the same friend and performed the Bai'at. Hazrat Maulvi Muḥammad Ismail <sup>ra</sup> relates that before he had pledged Bai'at, he took Hazrat Babu Miran Bakhsh <sup>ra</sup> to the Promised Messiah<sup>as</sup> for treatment. They stayed there for a whole month during which he had dreams about the Promised Messiah<sup>as</sup> for three consecutive nights.

On the last night a fierce looking angel appeared and told him to make haste in performing the Bai'at. And so he performed the Bai'at on the same day.

Hazrat Mian Sohne Khan <sup>ra</sup> relates that when he took the Bai'at, the Promised Messiah<sup>as</sup> told him to pray five times a day, to offer *Durūd*, to believe in him as the true Mahdī, to love the Holy Prophet<sup>sa</sup> and to give up the love of all else. Hazrat Dr. Abdul Ghani Karak <sup>ra</sup> relates that he received Divine inspiration regarding the truth of the Promised Messiah<sup>as</sup>. So he immediately wrote a letter professing his allegiance. Three days later he received a reply in which the Promised Messiah<sup>as</sup> accepted his Bai'at, prayed for his fortitude and asked him to pray punctually and to offer *durūd*.

Mian Sharafat Aḥmad <sup>ra</sup> relates a dream of his father Maulvi Jalalud Din <sup>ra</sup> in which Allāh guided him towards the truth. Hazrat Maulvi Fadal Ilahi <sup>ra</sup> relates that he prayed

to Allāh regarding the claim of the Promised Messiah<sup>as</sup> and was answered through a dream and a sign.

Huzoor<sup>aa</sup> also read out accounts related by Hazrat Dr. Abdul Majeed Khan <sup>ra</sup>, Hazrat Mian Jan Muḥammad <sup>ra</sup>, Hazrat Mistri Din Muḥammad <sup>ra</sup> and Hazrat Amīr Khan <sup>ra</sup>. Huzoor<sup>aa</sup> prayed that all these Companions may be granted a high status in heaven.

At the end of the sermon, Huzoor<sup>aa</sup> informed the Jamā'at of the sad demise of Abdul Majeed Dogar <sup>ra</sup>, son of Hazrat Master Charagh Muḥammad <sup>ra</sup> of Khara, near Qādiān; and Malik Shafiq Aḥmad <sup>ra</sup> (architect) of Pasroor, Sialkot who died in Virginia, USA. Huzoor<sup>aa</sup> spoke about the devotion and services of both the deceased and led their funeral prayer in absentia after the Friday prayers.

On January 18<sup>th</sup>, 2013, Hazrat Khalifatul-Masih V<sup>aa</sup> delivered the Friday Sermon at Masjid Baitul Futūh, London.

# Reviving the Spirit of Waqf-e-Nau

## Summary of Friday Sermon Delivered on January 18, 2013

Huzoor<sup>aa</sup> recited some verses of the Holy Qur'ān, translated as follows:

“Remember when the woman of ‘Imran said, ‘My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So do accept it of me; verily, Thou alone art All-Hearing, All-Knowing.” (3:36)

“And when he was old enough to work with him, he said, ‘O my dear son, I have seen in a dream that I am slaughtering thee. So consider, what thou thinkest of it!’ He replied, ‘O my father, do as thou art commanded; thou wilt find me, if Allāh please, of those who are patient.” (37:103)

“And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper.” (3:105)

“It is not possible for the believers to go forth all together. Why, then, does not a party from every section of them go forth that they may gain better understanding of religion, and that they may warn their people when they return to them, so that they may guard against evil?” (9:122)

Huzoor<sup>aa</sup> said that today it is only in Jamā'at Aḥmadiyya that mothers start

praying for their children before their birth and pledge to offer them for the service of God. And it is only in Jamā'at Aḥmadiyya that we find fathers who teach and train their children in such a manner that when they reach a certain age they are willingly ready to make every sacrifice for the sake of God.

Huzoor<sup>aa</sup> said that Hazrat Khalifatul-Masih IV<sup>ra</sup> started the institution of Waqf Nau so that a group of devotees may always be available to the Jamā'at. Huzoor<sup>aa</sup> said that offering their children for the service of God puts great responsibilities upon the parents. They have to prepare their children for the specific mission of saving the world from destruction. They have to lead by example and help them establish a relationship with God. The children have to be trained from their very childhood so that they grow up with the spirit of sacrifice and are aware of the importance of the Jamā'at's institution.

Huzoor<sup>aa</sup> said that a greater number of Waqifin Nau should be prepared to attend Jāmi'a Aḥmadiyya. But, according to statistics from most countries, this number is not encouraging. Parents should realize their responsibility in this regard.

Addressing the Waqifin Nau, Huzoor<sup>aa</sup> said that you should respect the wishes

of your parents and try to become a befitting gift to God. Pray for your parents and respectfully follow every step they take for your upbringing. Try to read and understand the Holy Qur'ān, books of the Promised Messiah<sup>as</sup> and other literature, and go into the field of Da'wat Ilallāh with true fervour. The propagation of Islām is a great endeavour and it can best be accomplished through trained missionaries. Waqifin Nau should, therefore, prepare themselves to come to Jāmi'a Aḥmadiyya in greater numbers.

Huzoor<sup>aa</sup> also urged Waqifin Nau to learn different languages. Every Waqf Nau child should learn Arabic and Urdu in addition to their own mother tongue. Waqf Nau girls can offer themselves as doctors and teachers.

May Allāh enable the parents to provide a proper upbringing for their Waqf Nau Children and to pray for them, and may the children live up to their status as Waqifin Nau and fulfill their parent's desires. *Āmin*.



# The Perfect Prophet<sup>sa</sup>, his Messiah<sup>as</sup> and Servants

## Summary of Friday Sermon Delivered on January 25, 2012

On January 25<sup>th</sup>, 2013, Hazrat Khalīfatul-Masīh V<sup>aa</sup> delivered the Friday Sermon at Masjid Baitul Futūḥ, London.

Huzoor<sup>aa</sup> said that the Promised Messiah<sup>as</sup> has spoken of the high status and eminence of the Holy Prophet<sup>sa</sup>. He says that the Holy Prophet<sup>sa</sup> is like the sun radiating the rays of truth everywhere. God Himself has spared nothing in establishing his truth, and anyone who turns away from him does not do himself any good. Even today God is showering signs in support of the Holy Prophet<sup>sa</sup>. Allāh guides people and provides the means for their guidance.

Huzoor<sup>aa</sup> quoted some accounts related by Companions of the Promised Messiah<sup>as</sup> in which they speak of their dreams. Among these Companions were: Hazrat Mirzā Muḥammad Afzal ṣāḥib<sup>ra</sup>, son of Hazrat Mirzā Jalalud Din ṣāḥib<sup>ra</sup>; Hazrat Muḥammad Abdullah ṣāḥib<sup>ra</sup> (book-binder), son of Muḥammad Ismail ṣāḥib; Hazrat Rahmatullah ṣāḥib<sup>ra</sup>; Hazrat Khanzada Amīrullah ṣāḥib<sup>ra</sup>; Hazrat Mian Miran Bakhsh ṣāḥib<sup>ra</sup> (tailor master); Hazrat Muḥammad Fazil ṣāḥib<sup>ra</sup>, son of Nur Muḥammad ṣāḥib; Hazrat Sheikh Ata Muḥammad ṣāḥib Patwari<sup>ra</sup>; Hazrat Mian Abdul Aziz ṣāḥib<sup>ra</sup> (commonly known as Mughal ṣāḥib); Hazrat Amīr Khan ṣāḥib<sup>ra</sup>; Hazrat Mian Muḥammad Ibrahim ṣāḥib<sup>ra</sup>; Hazrat Syed Saifullah Shah ṣāḥib<sup>ra</sup>; Hazrat Chaudhary Ghulām Aḥmad Khan ṣāḥib<sup>ra</sup>; Hazrat Amīr Khan ṣāḥib<sup>ra</sup> and Hazrat Dr. Muḥammad Tufail Khan ṣāḥib<sup>ra</sup>.

Most of these people saw the Promised Messiah<sup>aa</sup> in their dreams and when they actually met him they found him to be precisely as they had dreamt. Some of their dreams were fulfilled within a few hours.

Hazrat Mian Bakhsh ṣāḥib<sup>ra</sup> relates:

“In a dream I saw an elderly person reading a book. When I asked him what he was reading, he said it was a book written by the Promised Messiah<sup>as</sup>. He also said that although most of the Promised Messiah<sup>as</sup> books were printed in large font, this book had small font. After I woke up, I went to a shop where I saw someone reading a book and the scene was just as I had seen in the dream. When I asked him, he said that it was the Promised Messiah<sup>as</sup> book *Izāla-e-Auhām*. Thus, all my doubts were removed and I wrote to the Promised Messiah<sup>as</sup> pledging my allegiance.” Muḥammad Fazil ṣāḥib<sup>ra</sup> similarly relates that he saw the Promised Messiah<sup>as</sup> book *Tadhkiratush-Shahādāt* in a dream; later he read it and took Bai‘at.

Huzoor<sup>aa</sup> then read the following excerpt from Ḥaḳīqat-ul-Waḥī regarding the status of the Holy Prophet<sup>sa</sup>:

I always wonder how high was the status of this Arabian Prophet, whose name was Muḥammad (thousands of blessings and peace be upon him). One cannot reach the

limit of his high status and it is not given to man to estimate correctly his spiritual effectiveness. It is a pity that his rank has not been recognized as it should have been. He was the champion who restored, to the world, the Unity of God, which had disappeared from the world; he loved God in the extreme and his soul melted out of sympathy for mankind. Therefore, God, Who knew the secret of his heart, exalted him above all the Prophets and all the first ones and the last ones and bestowed upon him in his lifetime all that he desired. He is the fountainhead of every grace and a person who claims any superiority without acknowledging his grace is not a man but is the spawn of Satan, because the Holy Prophet<sup>sa</sup> has been bestowed the key to every exaltation and he has been given the treasury of every understanding. He who does not receive through him is deprived forever. I am nothing and possess nothing. I would be most ungrateful if I were not to confess that I have learned of the true Unity of God through this Prophet<sup>sa</sup>.

Huzoor<sup>aa</sup> said that we should always keep reciting the *Durūd* and try to follow the example of the Holy Prophet<sup>sa</sup>. True happiness comes from communicating the message of the Holy Prophet<sup>sa</sup> and reciting *Durūd*. These are also the means through which the whole world will come together under the banner of the Holy Prophet<sup>sa</sup>.

“I always wonder how high was the status of this Arabian Prophet, whose name was Muḥammad (thousands of blessings and peace be upon him). One cannot reach the limit of his high status and it is not given to man to estimate correctly his spiritual effectiveness. It is a pity that his rank has not been recognized as it should have been. He was the champion who restored, to the world, the Unity of God, which had disappeared from the world; he loved God in the extreme and his soul melted out of sympathy for mankind. Therefore, God, Who knew the secret of his heart, exalted him above all the Prophets and all the first ones and the last ones and bestowed upon him in his lifetime all that he desired. He is the fountainhead of every grace and a person who claims any superiority without acknowledging his grace is not a man but is the spawn of Satan.”



Jalsa Sālāna Canada 2013 Speech:

# Allāh is the Friend of Those Who Believe

Imtiaz Ahmed Sraa, Missionary Ottawa

Among the Divine attributes, there is one that is *Al-Walī* (The Friend). According to the Arabic lexicon it means a Helper and a Being that takes care of all matters of the entire universe and all creation. It also connotes a friend who is compliant. *Mu'minīn* or believers are those whose actions give testimony to their faith. Faith is written in their hearts and they give precedence to God and His Will over everything else. They choose the fine and narrow path of *taqwā* for themselves. They lose themselves in the love of God and they refrain from all those things that have the potential to prevent them from getting close to God.

It is stated in Surāh Al-Baqarah, “**Allāh is the Friend of those who believe...**” (2:258). God is the Helper of the believers and fulfils their needs, and guides them and establishes their reasoning and proofs.

The truth is that God is the Friend of those believers whose belief is free from worldly contamination and of those who continue on the paths of spiritual development and elevation. He takes them out of darkness into light; i.e., out of spiritual and physical weak points towards advancement and strength. God thus declares in the verse that I recited in the beginning that He will bless those who believe with spiritual and physical success. This success will not just be at an individual level but will also be at the communal level. Bear in mind that this promise is conditional on continuous spiritual advancement after initial belief. Those who seek spiritual advancement by following God's commandments, God truly becomes their Friend and no opposition, no force on this earth, can destroy them!

This is exactly what was revealed to our beloved Prophet Muḥammad<sup>sa</sup> in a *Ḥadīth Qudṣī*. It is narrated by Abū Huraira<sup>ra</sup> that God Almighty revealed to the Holy

Prophet Muḥammad<sup>sa</sup> that:

Allāh said, ‘I will declare war against him who shows hostility to My friend. And the most beloved things with which My servant comes nearer to Me, is what I have enjoined upon him; and My servant keeps on coming closer to Me through performing *nawāfil* till I love him, so I become his ears with which he hears; his eyes with which he sees, and his hands with which he grips, and his legs with which he walks; and if he asks Me, I will give him, and if he asks My protection, I will protect him; and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death and I hate to disappoint him.’<sup>1</sup>

Dear brothers and sisters!

When God Almighty befriends someone, then He always returns the favour. He grants pleasures on this earth, fulfills all their needs and elevates their spiritual status. He not only grants an everlasting heaven to the believers but also grants them paradise right here on earth. This glad tidings is given in the Holy Qur’ān:

“We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for” (41:32)

The true believers have limitless assurances granted to them, and God Almighty, being true to His word, fulfills each and every one of those promises! God Almighty says in the Holy Qur’ān:

“Behold! the friends of Allāh shall certainly have no fear, nor shall they grieve” (10:63)

The high spiritual status that our beloved Prophet Muḥammad<sup>sa</sup> had achieved made our Holy Prophet<sup>sa</sup> the recipient of a truly unique relationship between

him<sup>sa</sup> and God Almighty. The entire life of the Holy Prophet Muḥammad<sup>sa</sup> bears testimony to the fact that Allāh was the best Walī amongst all his *auliya'* (friends). In Makkah, when disbelievers wanted to assassinate the Holy Prophet Muḥammad<sup>sa</sup>, it was his God who protected him according to His divine promise:

“And Allāh will protect thee from men.” (5:68)

Similarly, at the time of migration from Makkah to Madīnah, the Holy Prophet<sup>sa</sup> took shelter in a cave and the enemy came very close. It was God who protected him and Hazrat Abū Bakr<sup>ra</sup>. He comforted Hazrat Abū Bakr<sup>ra</sup> with the words,

“Grieve not, for Allāh is with us.” (9:40)

Then during the Battles of Badr, Uhud, and Ahzāb and during all those other times when his opponents made vicious attempts on his life, it was God, his Friend, who protected him against all the ill plans of his enemies.

With the advent of the Promised Messiah and Imām Mahdī<sup>as</sup> in the latter days, a Jamā'at of believers has been established. Each one of us is fortunate to be part of the Jamā'at of the Promised Messiah<sup>as</sup>, the Jamā'at of the believers that witnesses the true support of our true Friend, God. The history of Jamā'at-e-Aḥmadiyya is filled with many instances where the Promised Messiah<sup>as</sup> and his Jamā'at were protected by God. The Promised Messiah<sup>as</sup> was told about the plague and he warned people in no uncertain terms that this plague would devastate large areas in the Punjab, and village after village would be emptied of life. Death would knock at every door and strike the townships from end to end leaving a trail of horror behind as it went. In Qādiān, the township where he himself dwelled, it would strike all around his house but

would not be permitted to step within its four walls. The Promised Messiah<sup>as</sup> was given this assurance in a revelation:

“I will save all who dwell in the House.”<sup>2</sup>

Hence, it was our God Who protected the Jamā‘at during the plague and He proved that He is the friend of the Jamā‘at of the Promised Messiah<sup>as</sup>.

Among many promises with the Jamā‘at of the believers that God Almighty has made is the establishment of Khilāfat. And this is to create a distinction between the Jamā‘at of the believers and others. God Almighty has made this promise in the Holy Qur‘ān:

“Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear” (24:56)

After the demise of the Promised Messiah<sup>as</sup>, God Almighty fulfilled His promise by establishing Khilāfat in Jamā‘at Aḥmadiyya, the Jamā‘at of the believers. Our beloved Imām, Hazrat Mirzā Masroor Aḥmad, Khalīfatul Masīh V<sup>aa</sup>, talks about this divine favour:

“Amongst the many promises of God Almighty, the progression of the institution of Khilāfat is a grand promise, which has been awarded to bring tranquility and success to the believers. For the last 100 years, we are witness to this majestic promise of God to the Aḥmadīs: the community of the believers who are the true followers of the Promised Messiah<sup>as</sup>. The peaceful life of each and every Aḥmadī Muslim is a testament to this promise. Aḥmadīs are shielded from many types of disarray and turmoil, which have plagued the lives of others.”<sup>3</sup>

God Almighty has established the Khilāfat in the Jamā‘at of the believers and He shows His support for the Khalīfa in countless ways. At every step, we see God’s help and succour with His appointed one. This help can be seen in numerous ways. One is that we see how the prayers of Khulafā’ have done miracles for us. Let me present two examples:

Maulana Ghulām Rasool Rajaiki ṣāhib<sup>ra</sup>, a noble companion of the Promised Messiah<sup>as</sup> writes in his book of a period

in his life when he faced severe financial and health challenges. This was the time when Hazrat Khalīfatul Masīh I<sup>ra</sup> had recently passed away and Hazrat Khalīfatul Masīh II<sup>ra</sup> had been appointed as the Khalīfa. Maulvi Rajaiki ṣāhib wrote to Huzoor explaining his financial and health troubles and asked for his prayers. Huzoor<sup>ra</sup>, in reply, asked him for the amount of money needed so that it could be arranged. Maulvi Rajaiki ṣāhib<sup>ra</sup> replied back saying that there was no need to send the money and emphasized that all he sought from Huzoor were his prayers and blessings.

Hazrat Khalīfatul Masīh II<sup>ra</sup> prayed and not many days had passed when Rajaiki ṣāhib<sup>ra</sup> received a money order of a large amount from an Aḥmadī. The money order was accompanied with a letter in which the Aḥmadī brother asked Rajaiki ṣāhib<sup>ra</sup> to keep his name anonymous and to accept it with the belief that this money was sent by God Almighty; he also narrated his dream in which he saw God Almighty telling him to send the money to Rajaiki ṣāhib<sup>ra</sup> at his address.<sup>4</sup>

Amīr ṣāhib Barkina Faso once narrated a story of a newly converted Aḥmadī whose dedication to the Jamā‘at and Khilāfat was still in its infancy. One time, the daughter of this new Aḥmadī got ill, so much so that the doctors gave in and it appeared that the daughter’s days were numbered. In a state of utter desperation, it occurred to him that Murabbi ṣāhib in the recent Khutba Jumu‘a had advised the local Aḥmadīs about the benefits of writing letters to Huzoor for seeking Huzoor’s advice and prayers and the fact that God Almighty accepts the prayers of Khulafā’. The Khādim did not think there was enough time to write a letter to Huzoor so instead, he prayed to Allāh that may God show him a sign that whether Allāh really accepts the prayers of the Khalīfa or not. While praying, he dozed off and saw Huzoor, Hazrat Khalīfatul Masīh V<sup>aa</sup>, in his dream. In the dream Huzoor spoke to him in his language and pointed to a local tree and asked him to boil the leaves of that tree and give a bath to the girl with that water. After waking up, the Khādim immediately sought the leaves of the local tree and gave his girl a bath. Soon the girl recovered, and recovered so completely as if she was never ill!<sup>5</sup>

This is how God Almighty accepts the prayers of His appointed one and this is how God Almighty shows his support for His appointed one.

Dear brothers and sisters!

Some of you may wonder that if all of what I have stated so far is true, then

why is it that the true believers undergo trials and tribulations? Here lies a finer point, which needs to be understood with greater understanding. It is true that a true believer goes through difficult times and has to endure loss of life, property and children. Allāh the ever so Wise states it Himself. However, it should be remembered that when a believer has firm faith in God, he does not just have personal benefit in view. Rather he keeps a communal perspective in mind. God Almighty gives him the strength to endure the personal loss for the sake of the communal advancement, especially if it is in the cause of faith. Hazrat Muṣleḥ Mau‘ūd<sup>ra</sup> elaborates this point further and writes under the commentary of verse 258 of Surāh Al-Baqarah that:

“It is important to remember that the promises of success are for the entire nation and not for individuals. Therefore, trials and tribulations of an individual should not be considered at odds with the actual promise. If a person is killed such that his death benefits the entire nation, then that person is not dead. In fact he is alive.”<sup>6</sup>

In the days of early Islām, the colossal sacrifices of Muslims made in the face of relentless persecution most certainly did not go to waste. Muslims were very few in number, yet their sacrifices increased them in faith and communal advancement. The persecution made the wise amongst them ponder as to why the seemingly weak individuals were prepared to endure so much for their beliefs. It made them look deeper into the faith of Islām. In fact, the persecution did not stop the pious souls from entering into the folds of Islām. Eventually the cruelty and persecution forced the early Muslims to migrate. Instead of slowing down their progress, migration for the sake of Allāh opened further doors of advancement. They grew in numbers and gained financial strength until the time came when the once fierce enemy was subjugated by the Muslims.

The history of Jamā‘at-e-Aḥmadiyya tells a similar story. In the history of Jamā‘at-e-Aḥmadiyya, each adverse chapter and phase of trial has also been a source of spiritual, as well as material and physical, progress. Had we not faced the tribulation of 1974, a section of the Community would not have left Pakistan and spread all over the world. It was our Helper and Friend—God—Who assisted the community in those difficult times. When our enemies tried to restrict us in 1984 and the Khalīfa of the time had to migrate from Pakistan, who was it

“With the deepest sincerity of heart, with a steadfast strength, become the friends of God, so that He too should become your Friend. Show mercy to your subordinates, be kind to your spouses and to your poor brethren, so that in heaven you too are shown mercy. Really and truly become His, so that He too should become yours. This world is a place of thousands of evils, tribulations and trials. In all sincerity and steadfastness of heart, catch hold of God, so that He keeps these evils, tribulations and trials away from you.”

that helped? The very same Friend and Helper, that Being Who has power over everything. God helped Hazrat Khalīfatul Masih IV<sup>th</sup> in a way that no worldly friend could. The same hand of God's help and succour can be witnessed even now, in the blessed Khilāfat of Hazrat Khalīfatul Masih V<sup>aa</sup>. More recently, the barbaric attacks on two of our Mosques in Lahore martyred 86 Aḥmadīs. We seek God's help, guidance, and protection and wait to witness once again:

O unwise, Has the blood of the martyr ever gone to waste for it to go to waste now?

In fact, each and every martyrdom will bear its fruits enormously, right before your very eyes!<sup>7</sup>

This is because God Almighty helps and assists the believers and makes them triumphant and victorious over those who disbelieve. As the Holy Qur'ān says:

That is because Allāh is the Protector of those who believe, and as for the disbelievers, there is no protector for them. (47:12)

In 1974, the government of Pakistan embarked on their persecution, which reached most cruel dimensions with the promulgation of Zia ul Haq's Ordinance XX in 1984. The Aḥmadīs were tormented and persecuted continuously and life was made unbearable for them. But they displayed amazing steadfastness and spirit of sacrifice. In the face of such horrible oppression they stood firm like a rock. Their fearless resolve stems from their unshakeable faith that they hold fast to the rope of Allāh in the form of

Khilāfat. The tortures perpetuated on peace-loving Aḥmadīs grew ever harsher. Some two dozen Aḥmadīs were martyred. The Holy Founder of the Aḥmadiyya Community was subjected to slander and blasphemous allegations. Hazrat Khalīfatul Masih IV<sup>th</sup> warned General Zia ul Haq in the following words:

“By the Grace of God, Jamā'at-e-Aḥmadiyya has a Supporter, a Friend! Jamā'at-e-Aḥmadiyya has a Benefactor: the God of the heavens and earth is our Benefactor! And I tell you that you do not have any benefactor! By God, when our Benefactor comes to our rescue, then no one will be able to save you! When God's destiny will crush you into pieces, then you will be wiped out from the face of the earth and history will remember you with disgust and shame.”<sup>8</sup>

The admonitory destruction of General Zia-ul-Haq on August 17<sup>th</sup>, 1988 (only nine weeks after the challenge of Mubāhala) is the manifestation of another Grand Sign for the Truth of Aḥmadiyyat. This is how God Almighty helps and assists those who are His friends. The Promised Messiah<sup>as</sup> was also given this promise:

“Similarly, Allāh's support for me is manifested in hundreds of ways. I am the Garden of the Holy One. Whosoever designs to cut me down, will himself be cut down. The opponent shall be disgraced and the one who denies me shall be sorry and remorseful. All these are Signs for those who can recognize them.”<sup>9</sup>

The Promised Messiah<sup>as</sup> advises the

Jamā'at :

“With the deepest sincerity of heart, with a steadfast strength, become the friends of God, so that He too should become your Friend. Show mercy to your subordinates, be kind to your spouses and to your poor brethren, so that in heaven you too are shown mercy. Really and truly become His, so that He too should become yours. This world is a place of thousands of evils, tribulations and trials. In all sincerity and steadfastness of heart, catch hold of God, so that He keeps these evils, tribulations and trials away from you.”

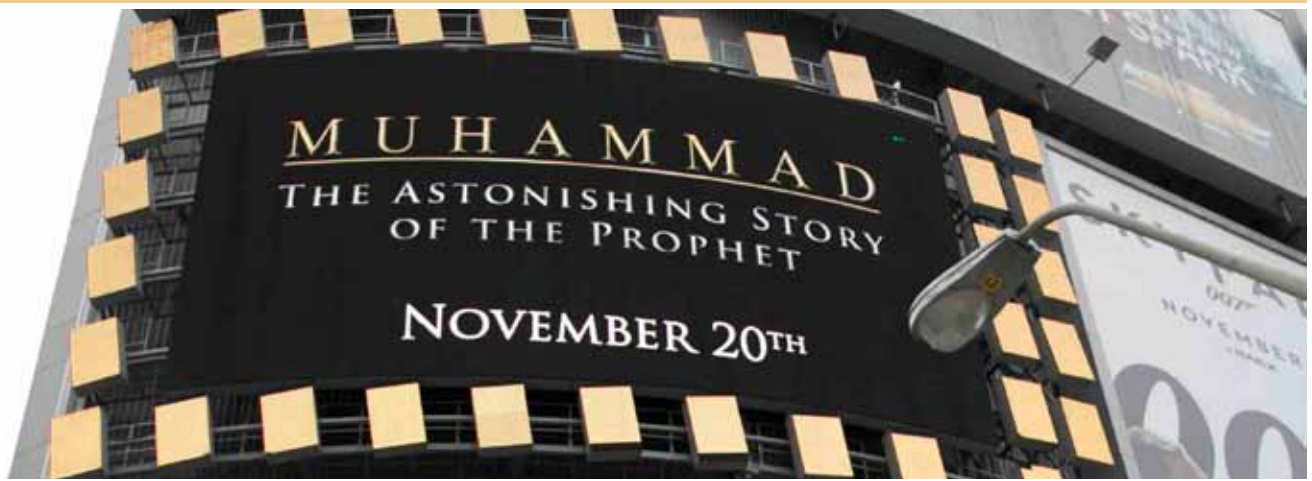
Our Protector is God and He demonstrates to us that He is also our Friend, Helper, and Guardian at every step and continually blesses us with His Grace. May He also enable us to honour His rights so that we continue to have His Beneficence. May we continue to gain tranquility and peace from the consoles that God Almighty has Himself provided to us in the following words:

“What an excellent Protector and what an excellent Helper” (8:41)

(Endnotes)

1. *Saḥīḥ Bukhārī*, Volume 8, Ḥadīth 509
2. *Tadhkirah*, pg. 428
3. *Friday Sermon*, August 17, 2007
4. *Ḥayāt-e-Qudsī*, Volume 3, pg. 102-103
5. Speech, Jalsa Sālāna UK 2009, Day 2
6. *Tafsīr-e-Kabīr*, Volume 2, pg. 259
7. *Kalām-e-Tāhīr*
8. *Friday Sermon*, December 14, 1984
9. *Ruḥānī Khazā'in*, Volume 4, *Nishān-e-Āsmānī*, pages 397-398





*The following speech was delivered by Maulana Azhar Hanif on November 20, 2013 at Roy Thomson Hall.*

Ladies and gentlemen, distinguished guests: Good evening and greetings of peace, Assalāmo Alaikum.

Tonight, we discover the story of a man who left a profound mark on history.

We uncover the man behind the name. The man who inspired so many throughout the ages and throughout the world.

We bring you his true story and the legacy he left behind.

A story about character. A story about perseverance. A story about victory against all odds. And above all else, a story of a man who found God while living among the ungodly and who left a spiritual legacy for others to follow and find God themselves.

Our thoughts are aptly described by Author Ramakrishna Rao when he states:

“The personality of Muḥammad, it is most difficult to get into the whole truth of it. Only a glimpse of it I can catch. What a dramatic succession of picturesque scenes. There is Muḥammad the Prophet, Muḥammad the Statesman, Muḥammad the Reformer, the Refuge of Orphans; the Protector of Slaves; the Emancipator of Women, the Saint. All in all these magnificent roles, he is like a hero.”

Tonight, we begin the story by taking a journey back to his time, sixth century Arabia – an age of moral and spiritual darkness, an age known as ‘Jahiliyya’, the age of Ignorance, particularly of the ways of the Divine, an age in which not only the Arabs but other nations and people were lost in error and misguidance and were seeking to rediscover, revive and re-establish the traditions and teachings

of the messengers who had come and gone centuries before.

It is mentioned that Heraclius, the powerful Christian ruler of the Byzantine Empire, once while visiting Jerusalem woke in great agitation. When his priest asked about his mood, Heraclius, who was a foreteller and an astrologer, replied: ‘At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared.’ Upon further inquiry, he was told that only Jews practice circumcision. But to steer him in the proper direction, Divine fate directed a letter and a caravan to his court at the same time, the letter from a man named Muḥammad, claiming to be a prophet, the caravan lead by his uncle, Abu Sufyan, who at the time rejected and opposed him. Heraclius was about to make a startling discovery, from a place he never imagined or conceived possible, the uncivilized land of Arabia, the birthplace of Prophet Muḥammad<sup>sa</sup>. Let us take a closer look at what he discovered.

#### **Abrahamic Common Ancestry**

4000 years ago God said to Abraham,

“I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore.” (Genesis 22:17)

God’s promise to Abraham was fulfilled through his two sons, Ishmael and Isaac. Among the progeny of Isaac, Abraham’s younger son, came the courageous prophet Jacob, also known as Israel. Among Jacob’s 12 sons was the Prophet Joseph, from whose blessed lineage emerged many great Hebrew Prophets.

Most notable of them all, Moses, liberator of the Jews from the oppressive grip of the Pharaoh and the bringer and bearer of the ten commandments from God.

From this progeny came also Jesus, the

Messiah of the Jews.

Isaac’s progeny continued to grow and receive honor for the throne of David and Solomon.

But what of the line of Ishmael?

God commanded Abraham to settle his son Ishmael in a barren valley, promising to make a great nation of him. (Genesis 20:17)

That barren valley eventually became the populated and central city of Mecca, inhabited by the descendants of Ishmael, brother to Isaac, son of Abraham.

As prophesied, among these people, a child was born – a child who would grow up to begin a spiritual revolution that would change the course of the world.

Fulfilling God’s promise to Abraham. That child was Muḥammad.

#### **Childhood Years**

Stars in the sky! That is what Abraham was promised. That is who Muḥammad truly was – a brilliant star that rose over the Arabia. That is what Heraclius saw once he removed preconceived notions that had clouded and obscured his view. That is what we also hope to achieve in telling this story so that many may come to appreciate the brilliance and beauty of that star.

During his lifetime, countless others from his family, friends and foes also recognized that Muḥammad was unique, special, and gifted with brilliant qualities right from birth. For instance, he was suckled by a wet-nurse, Halima, who observed that even during infancy fairness was inherent in his nature. He did not suckle to his fill, so that some milk would remain for his foster brother. She also noted that, “prior to the arrival of Muḥammad, we suffered times of hardship and poverty, but after the arrival of the child this poverty

was miraculously transformed into prosperity and we began to see blessings in all matters.” When he was four, Halima attempted to return the child to his mother, Āmina, because of a strange experience. Her son told her that while he was playing with Muḥammad, two men clad in white garments had suddenly appeared, laid Muḥammad on the ground, made an incision in his chest and took out his heart. They proceeded to extract something from the heart, then washed and placed it back in his chest, and left. Halima worried that the child may be possessed by an evil spirit. Āmina realized that it was a spiritual phenomenon, a vision which her son had been privileged to see, not a demonic possession. She reassured her, saying, “My son is of great grandeur. When I was expecting this child, I saw that a light emitted from within me and spread to far-off lands in every direction.” His mother knew that he was no ordinary child; he was a manifestation of Divine light from birth. Years later, during one trade expedition, a monk called Bahira perceived the light on his countenance and told his uncle that Muḥammad could be the prophet who had been described in the Bible. He advised him to protect the boy well.

Before that day was to come, he had to be forged in the Divine crucible and pressured in the mill of life. Right from birth, he experienced hardships, privations and tragic losses which developed his character and nurtured his mind and soul. He lost both parents during his formative years, his father before birth and his mother at age six. Two years later, his loving grandfather, who had assumed his care, also passed away, leaving him to the guardianship of his uncle, Abu Tālib. These successive misfortunes made him deeply conscious of human suffering, and profoundly concerned for the well-being of others. He was quick to smile, slow to anger, and always first to lend a helping hand. He labored with others, at times tending sheep, and lived a simple and mostly solitary lifestyle, avoiding the typical indulgences of other youth around him: intoxicants, gambling and illicit relations with women. He seemed far beyond his years in maturity and morality, while his people were steeped in superstition, idolatry, barbarity which lowered them in the estimate of surrounding nations. Now we will look further at conditions and environment in which he lived prior to the Divine Call.



### As a Young Man

Mecca, a city built on the Unity of God since the time of Adam, had long become rife with idolatry.

Across the desert, the Arabs been considered the dregs of society. Consumed with tribal warfare, the Arabs had long lost their sense of humanity.

Theft and dishonesty had become rampant.

Women had no rights and were considered property.

Slavery was widely practiced.

But in the midst of all this, Muḥammad was far removed from the cultural brutality of his people.

While others took pride in deception and treachery, Muḥammad become widely known as Al-Amīn and As-Sādiq – The Trustworthy and the Truthful.

As a young man he had always inclined towards helping the less fortunate and even joined Hilful Fuḍūl, a handful of citizens who had banded together to uphold the rights of the oppressed and the wronged.

Impressed by his character and honest dealings in business, one of his associates, a wealthy widow named Khadija, extended a proposal of marriage to Muḥammad when he was 25. Muḥammad overlooked the fact that she was 15 years older than him because of the same virtuous qualities he seen in her.

Upon their marriage Khadija gave all her wealth over to Muḥammad.

His reaction tells the tale of his character, as he immediately freed every slave he inherited through their union, and

distributed almost all of his newfound wealth among the poor. It was an unprecedented scene and bore testament to his selfless nature and fellow-feeling for the poor.

### As a Young Man

A man's domestic life and family values are another indication of his character. At a time when few honored the sanctity of marriage, the Prophet lived faithfully with Khadija as his only wife until her death 28 years later. She was his true soul mate, and from the first to the last day of their marriage, she fully supported all of his noble intentions and initiatives. To show her love, she gave him a wedding gift – a slave named Zaid – to show his humanity, he immediately set him and all of her slaves free. This act of mercy and compassion would reverberate through Zaid for the rest of his life. Let us listen to his story in his own words.

### Incident of Zaid

What slave doesn't yearn for freedom? Here was a boy who had been kidnapped and sold from master to master until finally he was passed on to Muḥammad, who granted him freedom right away. But even though Zaid had now become free, he was **so impressed** with the **character** and actions of Muḥammad, that he chose to stay with him instead of basking in his newfound freedom. Meanwhile, Zaid's family had never stopped searching for him, and one day their search finally led them to Mecca where Zaid's father offered the Prophet any ransom for his son. The Prophet answered that Zaid was already free and reunited him with his father. After years of separation and heartache it was an emotional reunion. Zaid's father told him his mother was





severely afflicted by their separation, and that he was here to bring him home to her. Amazingly, Zaid replied: "Father! Who does not love his parents? My heart is full of love for you and mother and I am so grateful to have seen you again. But I have come to love this man Muḥammad so much, that I cannot even **think** of living elsewhere than with him. Upon this the Holy Prophet said, "Zaid was a freedman already, **but from today he will be my son.**"

### Approaching Prophethood

They say "no man is a hero to his valet." But Zaid and many others who watched the Prophet closest and observed him in public and in private vouched most strongly for his character, proving the old adage wrong. Consider the statement of Anas, a person who worked for the Prophet not as a slave but a house servant. He said, "I went into the service of the Prophet as a boy and remained with him until the Prophet died, about 10 years later. During this time never did the Prophet speak unkindly to me, nor did he ever admonish me, nor did he ever give me a task harder than I could perform."

As the Prophet<sup>sa</sup> passed through his thirties, he was increasingly troubled by the decline of good values and the increase of corruption in Arabia.

His life-long pain and anguish over the condition of his people was coming to a climax. He worried over the state of his people – their moral corruption, the lack of justice for the weak and the oppressed, the circle of violence and the obsession with lifeless idols.

His anguish drove him to forsake social contacts and seek spiritual communion with the divine. For this purpose, the righteous always head to the most desolate places. Moses climbed a mountain and Jesus went into the desert. Muḥammad entered a cave. It was at the top of a cave, named Hira, on the outskirts of Mecca. He began to take provisions and remain secluded in the cave for longer and longer periods. For days on end, he would meditate in solitude, and pray to God Almighty to save his people from their destructive ways. He began to experience true dreams in greater frequency. The birth of Islām was about to begin!

His meditative retreats to the cave continued until that one fateful day that changed the course of history – the day he would receive his first divine revelation.

### The Prophet Receives His First Revelation

Recite thou in the name of thy Lord Who created, created man from a clot of blood. Recite! And thy Lord is the Most Beneficent, Who taught man by the pen, taught man what he knew not (96:2-6).

Imagine for a moment the experience which was just described. Imagine being in the firm grip of an angel who repeatedly squeezes your chest. Imagine hearing for the first time the majestic and awe-inspiring Voice of God that rings in your ears like thunderclaps. How would you react? Where would you go? Who would you tell? The Prophet was naturally anxious and was shaking and trembling to his core. Without hesitation,

he went home to his loving and loyal wife to explain to her what had just happened and to express his fears as to what the future holds for him.

Having been his intimate partner for 15 years, nothing was hidden from her view about the Prophet and his true character and ways. At times, she had accompanied him to the cave, on other occasions she simply provided him food and awaited his return. She knew and understood him best, and now she prepared to deliver a testimony that would go down in the annals of history forever.

After wrapping him in a blanket, Khadija, his ever-dutiful wife, comforted the trembling Muḥammad, gently reassuring him: "You have every noble quality; God would never waste you nor would he ever abandon you. Have you not been kind and loving to your kith and kin? Do you not help the poor and honour your guests? Are you not faithful to your every word? You are restoring the lost virtues of our people. It was Muḥammad's impeccable history of complete honesty, and pristine character that led her to accept without hesitation and made Khadija the first believer.

### The Early Believers

Khadija took Muḥammad to her cousin, Waraqa bin Naufal, who had discarded paganism and had become a Christian and had some knowledge of the Scriptures. He was now old and almost blind. Khadija asked him to hear what Muḥammad had to say. Having heard him, he said, 'The angel who used to descend upon Moses has descended upon thee. I wish I were young and could live up to the



time when your people would turn you out.” Allāh’s Apostle asked, “Will they drive me out?” Waraqa replied in the affirmative and said, “Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly.”

The firm faith of the early believers speaks volumes about the revolutionary power of the new message and of the impeccably high moral character of the prophet.

For the less fortunate and downtrodden, his words had an immediate effect. Impressed with his pure character, his simple message to recognize one Creator, and the fair treatment he preached for the oppressed, people slowly began to accept him.

These were the people who cast aside everything reason dictated and welcomed a life of persecution in exchange for what they had seen as truth. These were the early converts. They left everything for the sake of God and the Prophet.

#### **Abu Bakr’s Character testimony**

Let’s travel to the outskirts of Mecca. Upon his return from abroad, Abu Bakr, a Meccan noble and the Prophet’s childhood friend, hears that Muḥammad has turned mad, announcing to people that angels were delivering him messages from God. Abu Bakr being a close friend of the Prophet and knowing him all his life knew that if he had made such a claim it would most certainly be true, such was the absolute trust he placed in the Prophet. Abu Bakr proceeded to the house of the Prophet and upon entering he asked: “Do you claim that God has raised you as a prophet?” Out of sheer humility, Muḥammad begins to offer a lengthy explanations. But Abu Bakr interrupts again, and once more asks: “**Did you** or did you **not** make a claim to Prophet Hood? **Again**, Muḥammad tries to explain, but is cut off with the same question from Abu Bakr. Finally, Muḥammad answers in the affirmative. Abu Bakr, who knew him to have **never** told a lie, **immediately** accepts his claim without **any** hesitation, demonstrating one of the greatest testaments for character **ever recorded**. [Reference: Ibn Ishaq, narrated by Sayyidina Mohammad b. Abdur Rahman b. Abdullah b. al-Husayn b. al-Tamimi]

#### **The Faithful Persecuted**

The message of Islām appealed to all segments of society. For the poor, it offered the liberation of the oppressed

and restoration of rights. For the rich, it directed attention away from over-indulgence, towards the deeper and spiritual aspects of life. Whether rich or poor, the early Muslims suffered bitter persecution. There are countless examples of Muslims being mercilessly tortured and their harrowing stories bring us chills to this day. Listen to some of their stories.

#### **Yassir<sup>ra</sup> & Bilal<sup>ra</sup> Incident**

Take Yassir and his family for example, who were all slaves. Having accepted the Prophet, they were tortured by the Meccans, each time their faith proving too strong, to the point where Yassir eventually died, choosing death over renouncing the priceless truth he had found. Tragically, his wife Sumayya, also suffered death when a Meccan speared her womb.

Incidents like these were common among the Prophet’s followers, who would be targeted with such treatment and abuse, yet showed extraordinary fortitude.

But perhaps the best-known example of persecution of slaves, is that of the African slave Bilal. Regarded as one of the most revered companions, the accounts of his suffering for his faith, is one truly written in blood:

Imagine a searing and desolate world: blistering sand scalding his broken body, molten, jagged rocks gashing and shredding his scorched skin as you are dragged through the sweltering streets, while heavy boulders are placed on his chest and people stomp on him. His master, tortures him thus, ordering him to renounce his One God and the Prophet Muḥammad and instead praise the Meccan gods. But all he says is: Aḥad, Aḥad ... (God is One).

Frustrated, his master gives him over to street thugs, who put a rope round his neck and drag him all through the town, over sharp stones and rough terrain. Despite the agonizing torment and profuse bleeding, he keeps on muttering: “Aḥad, Aḥad...” (God is One.)

As persecution rose, Muḥammad resolved to send fifteen Muslims to emigrate to Abyssinia to receive protection under the Christian ruler, the Negus, Aṣḥama ibn Abjar. Emigration was a means through which some of the Muslims could escape the difficulties and persecution faced at the hands of the Quraysh.

Ja’far ibn Abī Tālib is quoted according to Islāmic tradition as follows:

O king! We were plunged in the depth of ignorance and barbarism; we

adored idols, we lived in unchastity, we ate the dead bodies, and we spoke abominations, we disregarded every feeling of humanity, and the duties of hospitality and neighborhood were neglected; we knew no law but that of the strong, when Allāh raised among us a man, of whose birth, truthfulness, honesty, and purity we were aware; and he called to the Oneness of Allāh and taught us not to associate anything with Him. He forbade us the worship of idols; and he enjoined us to speak the truth, to be faithful to our trusts, to be merciful and to regard the rights of the neighbors and kith and kin; he forbade us to speak evil of women, or to eat the substance of orphans; he ordered us to fly from the vices, and to abstain from evil; to offer prayers, to render alms, and to observe fast. We have believed in him, we have accepted his teachings and his injunctions to worship Allāh and not to associate anything with Him, and we have allowed what He has allowed, and prohibited what He has prohibited. For this reason, our people have risen against us, have persecuted us in order to make us forsake the worship of Allāh and return to the worship of idols and other abominations. They have tortured and injured us, until finding no safety among them, we have come to your country, and hope you will protect us from oppression.

We’ve seen how the early converts endured severe persecution, torture, starvation and even death, all for the sake of the new truth they had found. But what was it that granted the early converts such resolve and dogged determination?

What was it in Islām that granted its followers such strength to endure any pain for the preservation of their newfound belief?

In other words, what exactly was this new message of Islām?

#### **The Message of Islām**

These simple words would begin a revolution that would put father against son, brother against brother, and challenge the old order.

a nation whose identity was for centuries based on idolatry was now being called towards one god.

Women, previously, regarded as property, were now recognized as humans

The weak and the oppressed ran towards



Islām because its teaching upheld justice and abolished slavery, stressing equality the luxurious lifestyle of the wealthy meccans was at risk - the thought of being equal to their subordinates led them to increase the persecution.

despite their opposition, Islām only grew, as the newfound faith became dearer to the muslims than anything else.

The Meccans were forced to threaten Muḥammad to abandon his mission, or be prepared for unprecedented persecution Muḥammad's powerful response gives testimony to his conviction. 'by God' he said' if they put the sun in my right hand and the moon in my left on condition that I abandon this course, I would not abandon it.'

### **The Prophet Goes to Taif**

After the death of his uncle, the people of Mecca became even more hostile to his message. Realising that the Meccans answered his preaching with nothing but persecution, he decided to deliver the message in surrounding towns. He went to the town of Taif and met with their chiefs, who utterly rejected his message.

A lone, desolate mission in the name of God to spread the Divine Call. Muḥammad's agonizing forty mile journey through the scorching desert

to Ta'if painfully ended in downright rejection and mockery. The most prominent chieftain spat out: "There is nobody here who is willing to listen to you." Dejected, Muḥammad hopelessly trudged towards Mecca, yet the ridicule did not end; for three seemingly endless miles, the city's children maliciously threw stones at Muḥammad and violently cursed him. Drenched in blood, Muḥammad's broken body could trek no further, as he fell onto the ground. As a frail prayer trickled from Muḥammad's mouth, an angel suddenly appeared, declaring: "Muḥammad! God has sent me to you, that if you so command, I shall destroy these people." Mercy and grace flowed from Muḥammad's soul, refusing: "Nay! I only pray that God raise amongst these people those that worship only the One True God." Here is a man who displayed rare heroic compassion in the face of emboldened hate.

The perseverance and character shown by the prophet on this journey to Taif has not been lost on readers even centuries later. William Muir, the famous orientalist, writes about this incident:

"There is something lofty and heroic in this journey of Muḥammad to Al-Taif; a solitary man, despised and rejected by his own people, going boldly forth in the name of God, like

Jonah to Ninevah, and summoning an idolatrous city to repent and support his mission. It sheds a strong light on the intensity of his belief in the divine origin of his calling."

### **Old Woman & an the Magician of Mecca**

One day Prophet Muḥammad<sup>sa</sup> was going somewhere at noon and it was too hot in the desert when He<sup>sa</sup> saw an old woman carrying her luggage on her head. Prophet Muḥammad<sup>sa</sup> helped her and took the luggage from the woman and carried it for her.. Prophet Muḥammad<sup>sa</sup> asked the woman that where she was going and why? She said that I am leaving this town as I have heard that a magician named Muḥammad<sup>sa</sup> is in town. As Holy Prophet Muḥammad<sup>sa</sup> was very patient and kind, He<sup>sa</sup> didn't say a word and kept listening. The old lady kept complaining that why she was leaving the town. In short the basic reason of her to leave the town was her misconception about Muḥammad<sup>sa</sup>, who was walking beside her and she didn't knew it. When they reached the destination, Muḥammad<sup>sa</sup> put down the bag and was about to leave when the old woman said, "O, kind person! At least tell me your name!." Prophet Muḥammad<sup>sa</sup> replied, "I am the person because of whom you left the town." The old lady was amazed to hear this and said that





such a kind, helping and true person can never be wrong and therefore she also accepted Islām.

### **Islām Spreads to Medina**

After more than a decade of persecution by the Meccans and patience by the Muslims – the Muslims lived a life without peace and hope for the future. During this time revelations began to draw the Prophet's attention to the possibility of migration from Mecca. As a result, Muslims started to migrate toward Medina, a city about 330 kilometers apart, in which the message of Islām was flourishing.

It was eventually to this city where the Prophet would migrate, taking the message of Islām with him. From Medina, the Prophet's message would spread the world over and lay the seeds for a great Islāmic civilization.

### **The Hijra:**

#### **The Faithful Escape to Medina**

13 years of persecution had reached its limit. Islām had spread to Medina and its citizens convinced the Meccan Muslims to emigrate for their own safety and for the fate of Islām.

One by one, group by group, the exodus began. The Meccans realized a plan was unfolding as they had less and less muslims to persecute.

They argued over what to do - should they exile Muḥammad, should they leave him in Medina? Finally it was decided to kill him and end his revolution for good.

When Muḥammad was left only with his faithful companion Abu Bakr, his cousin Ali and a handful of believers, he decided to emigrate himself.

He was to be assassinated the same night he planned to leave. The Meccans waited secretly outside his home while he was preparing to leave. They were so cautious that when Muḥammad himself passed by them, they failed to recognize him.

Muḥammad met with Abu bakr, and together they fled Mecca and took refuge in a nearby cave.

Converging upon the Prophet's house, when the Meccans finally stormed in, to their fury and astonishment, they found his cousin Ali, sleeping in his place. Bent upon killing him, they hired a tracker to pursue Muḥammad's trail.

Standing at the mouth of the cave in which the Prophet and Abu Bakr lay hiding, the tracker said that Muḥammad was either in the cave or had ascended to heaven. Abu Bakr heard this and his heart sank. "Fear not, God is with us," said the Prophet. "I fear not for myself," went on Abu Bakr, "But for you. For, if I die, I am but an ordinary mortal; but if

you die, it will mean death to faith and spirit." "Even so, fear not," assured the Prophet "We are not two in this cave. There is a third—God."

Had the tracker looked in the cave, he would have caught the two refugees, but he decided the cave was too small, and too dangerous for anyone to hide in, and abandoned his search.

The Prophet took his last look at Mecca. Emotions welled up in his heart. Mecca was his birthplace. He had lived there as child and as a man and had received there the Divine Call. It was the place where his forefathers had lived and flourished since the time of Ishmael. With these thoughts, he had a last long look at it and then said, "Mecca, thou art dearer to me than any other place in the world, but thy people would not let me live here."

And set out towards his new home: Medina. And so closed a great chapter in the life of the Prophet.

When the Prophet arrived, Medina was jubilant with excitement, for the sun that had risen on Mecca, had now come to shine on Medina. It was the beginning of a new era for Islām as Medina welcomed Islām and the Prophet with wide open arms. After the traditional welcome ceremony, the Prophet mounted his



came to enter the holy city. All around, there were expressions of great joy. The children got together and in loud voices chanted the following welcoming poem:

“Oh, the white moon rose above us  
From the Valley of Al-Wada  
And we owe it to show gratefulness  
Where the call is to Allāh.  
Oh, you who were raised among us  
Coming with a word to be obeyed  
You have brought to this city nobleness  
Welcome, O best caller to God’s way.”

### **Life Unsafe at Medina**

However, migration was not the end of the Prophet’s challenges. The believers had been warned that migration meant jumping from the pan into the fire.

One of the first initiatives undertaken by the Prophet upon his arrival, was enacting the Pact of Medina, arguably the first known forerunner to the Magna Carta.

It was drawn up with the explicit concern of bringing to an end the bitter inter-tribal fighting between the various clans living within Medina. To this effect it instituted a number of rights and responsibilities for the Muslim, Jewish, Christian and pagan communities of Medina bringing them within the fold of one community.

It effectively established the first Islāmic state, guaranteeing the security of the community, religious freedoms, the security of women, stable tribal relations within Medina, a system for granting protection of individuals, and a judicial system for resolving disputes.

Non-Muslim members had equal political and cultural rights as Muslims, as well as full autonomy and freedom of religion.

The foundations for a multi-national, multi faith society living in harmony and justice were laid, setting the stage for future Islāmic governments.

### **Brotherhood and Unity amongst the Muslims**

Medina had now turned into an oasis for believers fleeing persecution. Those who migrated to Medina found the local Muslims waiting for them with open arms. Joined together in a pact of brotherhood by Muḥammad<sup>sa</sup>, they showed extremely moving examples of sacrifice for each other. One would offer half his property to the other, who would humbly refuse, asking instead the path to the market so he could earn his own keep.

By no stretch of the imagination were things rosy, now that the Prophet had left Mecca. In fact, his problems were now in a sense multiplied. In Mecca the Prophet enjoyed the protection of his tribe. By leaving he had given up that protection.

To make matters worse, the Meccans, fuming over the escape of the Muslims and the fact that their faith was flourishing in a land where people were hearing the new message with open minds, were now ready to exterminate Muslims once and for all. They had started preparations for all-out war.

When the Meccans reached the precincts of Medina and brought war to the Prophet’s door, the Muslims were at last commanded by God to defend themselves against the bloodthirsty Meccans whose fiery hatred of 13 years could not be quelled even by the 290 kilometers between the two cities, resulting in the first battle the Muslims had to fight:

“Permission to fight is given to those against whom war is made, because they have been wronged—and Allāh indeed has power to help them—Those who have been driven out from their homes unjustly only because they said, “Our Lord is Allāh”—And if Allāh did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allāh is oft commemorated.” (Chapter 22, 40)

### **Treaty of Hudaibiya**

The treaty of Hudaibiya was a landmark in the life of Muḥammad<sup>sa</sup>. Setting out to Mecca for the sacred right of the Hajj alongside 1400 believers, the prophet was stopped en route by the hostile Meccan’s who refused him access to the Ka’ba. Under these tense circumstances, the prophet continuously pushed for peace.

The Meccan’s at one point even sent a contingent of horsemen to fight him, who were defeated. Despite this act of war, Muḥammad<sup>sa</sup> sent them back unscathed and still pressed for peace.

The Meccan’s finally relented, but drew up such a lopsided and unfair agreement that even his closest companions openly showed dissatisfaction with it. Yet the Prophet<sup>sa</sup> took no heed, and in the interest of saving human life, pushed aside all opposing views and agreed to all their conditions without hesitation.

From the time of the migration to Medina 8 years before the Muslims had grown in number to not more than 2000. However,

after this peace treaty that the Prophet secured, the teachings of Islām spread rapidly and just 2 years later The Prophet had 10,000 companions with him on his return to Mecca.

### **The Prophet Marches On Mecca With Ten Thousand Followers**

One of the conditions of the Treaty of Hudaibiya was that neither side would harm tribes allied with the other party.

The Meccans broke the treaty when they helped their allies attack one of the Muslim allies.

The Meccans had resorted to violence during a ceasefire, and the future of Islām was at risk. They breached a one sided treaty (entirely in their favour), adding fuel to an already volatile situation.

Muḥammad realized he had no option but to march on to Mecca.

He fled (for his life) as a helpless refugee, but now, 8 years later, he marched into Mecca, with 10 000 faithful followers as a victor

Muḥammad gathered the Meccans and announced to them: “Bear in mind that every claim of privilege, whether that of blood or property is abolished... People of Quraish, surely God has abolished from you all pride of the time of ignorance and all pride in your ancestry, because all men are descended from Adam...”

You have to understand for Muḥammad this is not like any other victory. This was not like the victories of other kings over their peoples. The Meccans had exiled Muḥammad from his birthplace, had chased him to Medina, waged war against him and incited other tribes around the area to wage war against him as well. These were the people who had murdered his uncle, had caused the death of his daughter even, had murdered hundreds of his friends and followers.

So now as Muḥammad entered Mecca, the undisputed victor of this long drawn out conflict, the tables had now turned. These people who had committed enormous atrocities against both him and his friends and followers, now anxiously awaited how he would retaliate.

And after the most significant event in the history of the Arabs, the victory dinner of the Prophet was bread with vinegar. That was the simplicity and humility of the prophet.

What would he do? After the victory of Mecca, the Ansar naturally feared that the Prophet would now leave Medina and go back to his home town but the prophet told them “Do you know who I am? I am

a Servant of God and His Messenger. How can I give you up? You stood by me, and sacrificed your lives when the Faith of God had no earthly help. How can I give you up and settle elsewhere? No, Ansar, this is impossible. I left Mecca for the sake of God and I cannot return to it. I will live and die with you.”

### **Farewell Sermon**

Muḥammad's teachings finally culminated in an ultimate farewell sermon. It brought the ocean of wisdom and knowledge back to basics. Back from the super human, to the more human. His love for God, and pain for humanity dripped from his final words more vividly than even before, as he declared one last time:

The Prophet's message fell like thunder.

“O People, lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you very carefully and take these words to those who could not be here today.

Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your LORD, and that HE will indeed reckon your deeds.

Allāh has forbidden you to take usury (interest), therefore all interest obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity.

Do treat your women well and be kind to them for they are your partners and committed helpers. O People, listen to me in earnest, worship Allāh, say your five daily prayers (ṣalāt), fast during the month of Ramaḍān, and give your wealth in Zakat. Perform Hajj if you can afford to.

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety and good action. Remember, one day you will appear before Allāh and answer your deeds. So beware, do not stray from the path of righteousness after I am gone. I leave behind me two things, the Qur'ān and my example, the Sunnah and if you follow these you will never go astray.”

### **Legacy**

The greatness of a nation or an individual is recognized by the legacy they left behind. But the greatest legacy of all is that which has a lasting effect far beyond physical realm. And that is the legacy of Muḥammad.

Muḥammad emphasized heavily on the seeking of knowledge. His successors followed his words after his demise. While Europe was lost in the Dark Ages, Muslims flourished in the fields of science, notably medicine and astronomy.

The coming of Islām and Muḥammad brought the establishment of justice, of rights, emancipation of women and the freedom of slaves. He taught that no one is superior over another simply because of skin color. History is scattered with incidence of religious injustice. The Christians suffered upon accepting Jesus Christ to the point they were driven to hiding caves. Time and time again Jews were oppressed by their rulers. But Muḥammad began such a revolution that goes beyond all creed and faith to maintain the peace and freedom of all people and religions.

In a letter addressed to the monks of St. Catherine Monastery in Mt. Sinai, Muḥammad granted them all aspects of human rights including the freedom to worship, the freedom to appoint their own authority, to own and maintain their property, exemption from military service and the right to be protected in times of war.

When Umar, the second Caliph of Islām, was being escorted to the City of Jerusalem, he was invited to pray in the church of the Holy Sepulchre. Respecting the rights of the Christians, Umar declined saying, “If I pray in this church today, my people may annex it after I am no longer here to protect your rights.”

The Prophet's entire life is a perfect example for people to follow. He faced many challenges and experienced roles that continue to guide the conduct of his followers. His examples can be followed literally in every scenario whether ruler, father, husband, merchant or friend. The Prophet has the best example for all. The influence of Muḥammad is not only restricted to his own followers as many worthy minds have also commended his greatness.

The greatest addition to Muḥammad's legacy is the Qur'ān. The Qur'ān was that tool which brought about the moral revolution in the world. The Arabs are people of eloquence and poetry, were mesmerized by the articulation of the

Qur'ān. Its poetic flow and graceful fluency drew these masters of language towards Islām. The Qur'ān is a timeless code of conduct whose teachings are applicable in every age. Success in the Muslim world was achieved by acting upon the Qur'ān which shaped society and culture. It contains guidance for all spheres of life whether personal or communal, secular or religious. It stresses upon ethics and justice and contains many scientific subtleties that have only recently been discovered.

As time passes, different versions of the book are published and released but one of the distinctions of the Qur'ān is that it is universally accepted as being unaltered for the past 14 centuries since its revelation. Not even a letter of its original text has been changed. And that undeniably is the greatest testament to its validity and why is it the pinnacle in the legacy of Muḥammad.

### **Closing Stanza**

Ladies and gentlemen, Muḥammad<sup>sa</sup>, is that light, to which over 2 billion people look to for guidance. But the sad truth is the life and legacy of this undeniably great man have been polluted by the acts of a minority. Ladies and gentlemen, his legacy, and influence have left a profound mark on history, and continue to shape the world we live in, as Islām is the fastest growing religion in the world.

A quarter of the world's population shows utter devotion to this man. Let's take a minute and think about that. Reason dictates that there must be something extraordinary about a man, for whom millions would gladly give their lives, a man who is loved by his followers far more than even his own parents, a man who has been called ‘the saviour of humanity’ by George Bernard Shaw. Reason demands, that such a man must be given a chance.

We hope that in this short time, we were able to do justice to the legacy of Muḥammad. We thank you for giving us that chance, for being open minded and taking the time to learn, and for allowing us to present to you his true story. The more willing we are to learn and accept those around us, the closer we are to building a better future for our children. We hope you leave this hall today with a positive attitude, and that if ever any blasphemy occurs, it is not only the Muslims, but you, the citizens of the great country, the ones who gave Muḥammad a chance, who stand to correct those who attribute falsehood to him.



# Muhammad<sup>sa</sup>: The Astonishing Story of the Prophet Report of the Event hosted by Sydney Jamā'at

By Dr. Hammad Asim

The onslaught of false propaganda against Islām and our Prophet Muhammad<sup>sa</sup> in recent years has caused great grief for every Muslim and true lover of the Prophet<sup>sa</sup>. It is unfortunate to see that this propaganda is further fuelled by groups of so-called Muslims who commit heinous acts of violence in the name of Islām and our Prophet<sup>sa</sup>. It is because of these violent and misguided acts that the image of Islām is being misconstrued by the media and onlookers who do not understand the true message of Islām. It is apparent that the sacrosanct and pure light of Islām must be shown, for only then can the true word of Prophet Muhammad<sup>sa</sup> become known to the world.

Thus, in response to the state of the world today, our Jamā'at was guided by our Khalīfah to arrange a Sirat-un-Nabī convention and Jalsa to enlighten the world about the great life of the greatest Prophet<sup>sa</sup>. We therefore decided to arrange one such convention in Sydney, Cape Breton. We are a small Jamā'at of only 8 families, but our aims were high. We decided to aim for a gathering of at least 200 guests, as this would almost reach full capacity of the largest available hall in Sydney. We certainly owe our gratitude to the AMJ youth who put a lot of effort in organizing and preparing the DVD entitled *Mohammad: The Astonishing Story of the Prophet<sup>sa</sup>*. This was a remarkable and impressive piece of work; may Allāh bless all those who participated. The DVD made it possible to arrange an event of this magnitude in our region with minimal man power, along with our Jamā'at's humble efforts and Allāh's bountiful Grace.

We first requested for prayers from Huzoor<sup>aa</sup> and all members of the Jamā'at and offered Nawāfil and Tahajjud prayers and thereafter started the initiative by printing invitation cards which were

distributed to all members. These cards were then given to friends, schools, universities, libraries, hospitals, etc. Emails were sent out to members of the community who had attended previous interfaith events. All of this occurred a month before the planned date for the event. We also decided to give paid advertisements in the local paper and popular private radio. The local paper printed a story about the event and its purpose after interviewing our Secretary Tabligh. This initiated an escalation in the response from the community in Cape Breton. CBC Cape Breton's radio host also offered to announce our Jamā'at's event on the radio, and consequently, our message reached more people than we could ever have imagined possible. By the Grace of Allāh, we succeeded, and even surpassed our goal. Over 200 guests attended our event!

## Venue

We selected the Membertou Trade and Convention Centre as our venue because it was the best venue in our area with the largest hall. It easily accommodated 200 people, with sufficient room for refreshment tables. It contained the necessary technical equipment, a large screen for video display with good audio arrangement, as well as help that we required.

## The Qur'ān Exhibition

Stand-up posters were placed all over the Hall and reception area. This allowed many guests to spend time there and gain knowledge about the Qur'ānic teachings.

## Guests and Hospitality

Members of our Jamā'at were present at the Reception Hall to receive and direct guests. Every guest was handed a package containing peace flyers and a response card. The guests included politicians, doctors, nurses, teachers, religious leaders and business men and

women. People from different religious denominations were present, including Christians, Hindus, Sikhs, Bahai's and a few non-Aḥmadi Muslims. Unfortunately, a large part of the non-Aḥmadi Muslim community did not attend, as was the case in previous events. Prominent guests included the Deputy Mayor, Member of Parliament, and the Chief of Police.

## The Event Programme

The Programme started at 6:15 p.m. on June 14th 2013 with supper. The seating arrangement was formatted with dinner tables holding about 6-8 guests each, where they could watch the event while dining. We started proceeding after dinner was served (buffet-style), with the recitation of the Holy Qur'ān by Dr. M. Naeem ṣāhib.

The President of Sydney Jamā'at then welcomed the guests and thanked them for taking their time to attend. Secretary Tabligh gave the introduction of the Aḥmadiyya Muslim Jamā'at and its purpose. It was mentioned that the theme of the event was centered on the idea of a peaceful response against the hateful and hurtful propaganda against our beloved Prophet Muhammad<sup>sa</sup>. The video presentation of the Prophet Muhammad<sup>sa</sup> was then presented. The account of Hazrat Zaid<sup>ra</sup> was narrated by Zeeshan Asim, a young Waqf-e-Nau of the Jamā'at and the account of Hazrat Abū Bakr<sup>ra</sup> was narrated by Asrar-ul-Haq ṣāhib, a Khādim.

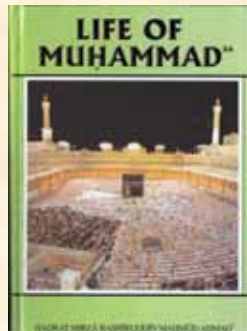
## Feedback from Guests

Verbal and written feedback was received by guests who attended the event. Overall, the organization of the event was praised, and by the Grace of God, the event was well-received. All the guests listened to the proceedings with the utmost attention.

*Continued on page 20...*



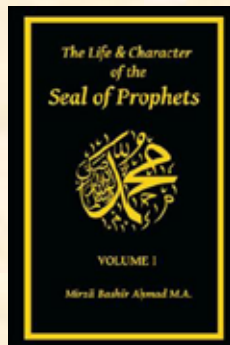
# Life of Muhammad<sup>sa</sup>



## Life of Muhammad<sup>sa</sup>

(Hadhrat Mirza Bashiruddin Mahmud Ahmad<sup>ra</sup>)

The book is an excellent and affectionate life sketch of the Holy Prophet Muhammad<sup>sa</sup> followed by his personality and character in various phases of his life. Full of beautiful teachings of Islam practically shown by the Holy Founder of Islam – a guideline for everyone's life. (Pages 395 Price \$8.00)



## The Life & Character of the Seal of Prophets<sup>sa</sup>

(English translation of Seerat Khatumun Nabiyyin<sup>sa</sup> Vol. I - Mirza Bashir Ahmad Sahib<sup>ra</sup>)

This fascinating book not only highlights the various aspects of the life of Holy Prophet<sup>sa</sup> but also presents the prominent events and episodes in the history of Islam with solid historical testimonies.

(Pages 390 Price \$8.00)

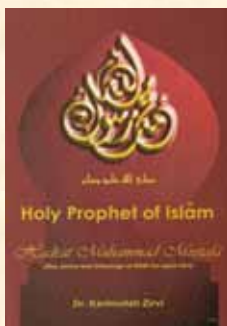


## The Blessed Model of the Holy Prophet<sup>sa</sup> and the Caricatures

(Hadhrat Khalifatul Masih V<sup>aa</sup>)

Shock waves of indignation ran across the Muslim world following the publication of offensive and crude caricatures of the Holy Prophet<sup>sa</sup>. In his Friday sermons, Hudhur<sup>aa</sup> showed the Islamic ways and means to respond to this kind of situation.

(Pages 147 Price \$3.00)



## Holy Prophet of Islam

(Dr. Karimullah Zirvi)

FOREWORD by Hadrat Khalifatul Masih V<sup>aa</sup>

"....It is a most welcome addition for the English speaking world to better understand the life and teachings of Muhammad peace and blessings of Allah be upon him. Through every facet of life, his biography, that needs to be told again and again, reveals a noble character and an excellent exemplar for all of us...."

(Pages 450 Price \$10.00)

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# Flavours of Iftār

By Nabeel Aḥmad Rana



Nearly 200 guests belonging to different faiths of the world gathered at the Museum of Kitchener Ontario to participate in an interfaith and Multicultural Flavours of Iftār event with Aḥmadī Muslims during Holy Month of Ramadhān on Saturday, July 20, 2012.

Interfaith and Multicultural Flavours of Iftār, was new initiative taken by the Aḥmadiyya Muslim Jamā'at members of Kitchener, Waterloo, Cambridge, Brantford and Guelph last year. This has become a popular tradition in the region of Waterloo and how attracts hundreds in addition to leaders from local governments and ethnic organizations.

This year, by Allāh's grace, the event witnessed unexpected attendance and a tremendous success. Approximately 130 Guests belonging to Christian, Jewish, Hindu, Sikh and non-Aḥmadī Muslim traditions were in attendance in addition to about 60 members and volunteers from the local Aḥmadiyya Muslim Jamā'ats.

Moreover, several local dignitaries including Honourable Stephen Woodworth, MP for Kitchener Centre, Dr. Rob Leon, MPP for Cambridge, Councillor Dan Glenn-Graham representing the Mayor of Kitchener, Inspector Dave Gerencser representing the Chief of Police for the Waterloo Region, Mary Henien Thorn, VP for PC Riding Association and Mansoor Lodhi, president of the Pakistan Canada Association of Waterloo-Wellington attended and brought greetings at the event.

Registration and social time began around 7:00 p.m., and the formal event started at 7:15 p.m. with the recitation of the Holy Qur'ān. Verse 137 of chapter 2 was beautifully recited by Professor Balooch of Jāmi'a along with its English Translation.

1. Nabeel Rana, of the Kitchener-

Waterloo Branch of the Aḥmadiyya Muslim Jamā'at and organizer of the event, moderated the program and introduced the Interfaith Iftār Panel. The following is the list of religions and speakers that were introduced to audience: **Representing Judaism:** by Dr. Daniel Maoz

2. **Representing Christianity:** by Dr. Tim Hegedus

3. **Representing Islām:** by Missionary Sadiq Ahmed

4. **Representing Sikhism:** by Dr. Simarjeet Saini Singh

These distinguished scholars elaborated the traditions of Fasting in their respective faiths. Each speaker spoke for about 6 minutes.

Thereafter, Nabeel Rana introduced a multicultural panel consisting of the following:

1. **Representing Africa:** Professor Al-Hassan

2. **Representing Americas:** Adam Alaxandar

3. **Representing Arabia and Middle East:** Gehan Sabry

These Muslim members belonging to different parts of the world introduced the various traditions of fasting and Iftār in their respective cultures.

Finally, Mirzā Muḥammad Afzal ṣāhib expounded on the philosophy of fasting in his key note address. Guests, both non-Aḥmadī Muslims and non-Muslims were immensely impressed by the insight and enlightenment provided by his speech.

Some other salient features of the event are as follows:

- All guests and dignitaries very much impressed and enjoyed the event and gave positive remarks.
- President of the Pakistan Cultural Association of Waterloo region attended the event with his family and also brought greetings with

good remarks

- Several new and recent Converts to Aḥmadiyyat and Islām were also in attendance at event
- Numerous friends of the famous World Religions Conference attended as well
- Much attendance was from close friends and colleagues of members of the Jamā'at
- Some Teachers of Aḥmadī children attended the event
- Several non-Jamā'at guests attended the event from as far as Toronto
- Humanity First set up a stall. Many guests donated as well
- Volunteers from both Aḥmadiyya Muslim Jamā'at Branches – Kitchener Waterloo and Brantford-Cambridge worked with great zeal to make the event a success.

The call for Adhān was beautifully recited by Burhan Aḥmad ṣāhib, president Aḥmadiyya Muslim Jamā'at Brantford-Cambridge, and immediately thereafter Aḥmadī Muslims held Maghrib prayers in the prayer hall. Other Muslims sects were free to join or to hold their separate prayers later. Many joined the same congregation whereas other held their own congregation.

A delicious dinner consisting of samples from Middle East, Egypt, South Asia, Iran and the Mediterranean was served that the guests enjoyed.

A dedicated team of Lajna, Khuddām and Ansar volunteers from the local branches worked with great zeal in the promotion, organization and sorting out various logistics of the event, therefore making it a great success.

Our immense gratitude and thanks to Allāh the Almighty for making this event such a great success. May it be a source of enlightenment for all those who attended. Āmīn!





## Muḥammad<sup>sa</sup>: The Astonishing Story of the Prophet

...Continued from page 17

All found the presentation to be very informative and some remarked that they had not heard much about Muḥammad<sup>sa</sup> and this event had changed their thinking about Prophet Muḥammad<sup>sa</sup>. Others remarked that the verses presented of the Holy Qur'ān made a direct link to the subject presented and made complete sense with the it, unlike what they were used to seeing in their churches. The presentation by the two boys was appreciated. In fact, one guest got up and

patted young Zeeshan after his narration of the account of Hazrat Zaid<sup>ra</sup>. Others also appreciated them and came forward to commend them on their narrations of the accounts after the event was over. We also received calls from people who could not attend the event, but expressed interest in future events and requested copies of the DVD, with which they were provided. A couple of guests asked for the DVD to show to their friends. One such guest asked for a DVD to show to his church.

The Cape Breton community showed their open-mindedness by the large turnout, and thus deserve our gratitude and prayers. We cannot thank our Gracious Allāh enough for the success of the event and its impact upon our community. Our own efforts were meagre and humble, and without the blessings of Allāh, we could not have achieved such triumph as we did. Please remember us in your prayers and that we continue to triumph under the guidance of God.





## An Exemplary Wife, a Kind Mother & an Excellent Caller to Allah Remembering Tanya Khan Şāhibā

Respected Tanya Khan şāhibā wife of Asif Khan şāhib, National Secretary of External Affairs Canada passed away on August 6, 2013 at the age of 38 years.

### Viewing

The viewing took place on August 8, 2013 at Scott Funeral Home. Viewing also took place on August 10, 2013 prior to the funeral prayers.

### Gathering at Baitul Islām Mosque

Jamā'at members and non-Jamā'at members started gathering outside Baitul Islām Mosque at 11 a.m. in order to participate in the funeral prayers of Tanya Khan şāhibā.

Maulana Azhar Hanif şāhib Nā'ib Amīr USA was also in attendance representing the USA as well as Maulana Naseem Mahdi şāhib who took part in the shourding and burial.

Among those in attendance were the deceased's parents and siblings and other close relatives. Family friends, co-workers were also present. The Premiere of Ontario, Mayor of Vaughan, Counselor of Vaughan, Member of Parliament and Provincial Parliament and other dignitaries were present to pay their respects and be a part of the funeral.

### Funeral Prayer

The funeral prayer of Tanya Khan şāhibā was led by Malik Lal Khan şāhib, Amīr Jamā'at Canada after Zuhr and 'Asr prayers. Nearly 3,000 people attended the funeral prayers.

### Burial

After the funeral prayer burial took place at Maple cemetery and silent prayers were led by Amīr Jamā'at Canada. A large number of people attended the burial as well.

### Funeral Prayer in Absentia

On August 16, 2013 Hazrat Khalifatul-

Masīh V<sup>aa</sup> spoke of Tanya Khan şāhibā's services in detail during his Friday sermon and also led her funeral prayer in absentia after the Friday prayers. Hazoor said, Tanya Alrawdah Khan şāhibā passed away at the age of 38, on August 6, 2013. *Innā lillāhi wa inna ilaihi Rāji'ūn!* Surely, to Allāh we belong and to Him shall we return.

Tanya Khan şāhibā accepted Islām-Aḥmadiyyat in 1998. She was of Lebanese background but was born and raised in Canada.

The Holy Prophet of Islām, Muḥammad, peace and Blessings of Allāh be upon him, has instructed that, on demise of one-of-us, we should remember the deceased by mentioning his/her acts of goodness. Accordingly, I wish to mention some of her outstanding services so that we can benefit by her excellent example and so that we pray that Allāh may accept her services and reward her graciously.

By the grace of Allāh, Tanya Khan şāhibā served Islām-Aḥmadiyyat in various capacities, in the community, at local and National levels. She had a great passion for Tabligh (Outreach) as she was a caller to Allāh, every day of her life.

For over eight years, she served as National Secretary Tabligh/Outreach of the Women's Association, Canada. She took this responsibility to heart and spent countless hours promoting interfaith dialogue, going to synagogues, churches, temples, schools, and other places of workshop to spread the unity of God, the message of the Holy Prophet Muḥammad<sup>sa</sup> and the advent of the Promised Messiah<sup>as</sup>.

Frequently, she would recite the Qur'ānic prayer of Prophet Moses<sup>as</sup>

"My Lord! Open my chest for me and make my task easy for me and make loose the knot of my tongue so that they may understand my speech."

(20:26-29)

Consequently, Allāh had bestowed on her an ability to communicate and deliver the message of Islām in an easy to understand and loving manner. She conveyed her passion for the love of Allāh with ease to others that touched even those who did not believe in the existence of God.

She was a regular panel member on Muslim Television Aḥmadiyya (MTA) Canada programs including Real Talk and has also been on various Canadian media outlets speaking on Islāmic concepts.

Tanya Khan şāhibā made it her personal mission to convey the message of Islām-Aḥmadiyyat to the corners of Canada, traveling across Canada and in some cases to USA, for service of Islām-Aḥmadiyyat, despite having young children.

She had deep love for the institution of Khilāfat and instilled the same passion in her children. She encouraged them to write regularly to Hazrat Khalifatul-Masīh (May Allāh be his helper!) requesting his prayers. Personally, even for small matters, she would write to Huzoor Anwar<sup>aa</sup> for prayers and guidance.

She had the utmost obedience to Khilāfat and the Niẓām-e-Jamā'at, diligently following every instruction from Khalifatul-Masīh V<sup>aa</sup>. Responding to the call of Khilāfat, with respect to Niẓām-e-Wasiyyat, she became a Musia and paid attention to every requirement of this blessed scheme.

She was an exemplary wife, a mother of three lovely children, a loving daughter, a model daughter-in-law and a sister, and a loyal and selfless friend.

Her contacts and colleagues developed into long lasting friendships. Many of them are present here today to pay their respects. We are thankful to all our guests who are sharing this loss with us.

Tanya Khan şāhibā was known for her

love of humanity. Old and young, rich or poor, she met everyone with such love and enthusiasm; she won everyone's heart instantly.

Her passion was to serve the downtrodden and the poor, living a life to the fullest. Whether building houses under Habitat to Humanity initiative, raising funds for the Humanity First projects or simply but quietly helping the poor, she took loss of others to heart.

She was ever mindful and grateful for the bounties of Allāh placed on her, counting the love of Khilāfat as her highest reward.

Tanya Khan ṣāhibā was an award-winning teacher. She passionately taught humanity, faith, values, and honesty to children of all ages.

She took every opportunity to display and live by Islāmīc values. It was her desire to become the first Aḥmadi Muslim Principal, while practicing Islāmīc teaching of Pardah, in York Region. She

had recently been made a Vice Principal and was soon to be appointed. She served on various committees within the board of education and also served as a member of the Advisory Council for Muslim Studies at the Theological Emmanuel College of University of Toronto.

Even in her passing away, Tanya Khan ṣāhibā wanted to serve mankind.

Islām teaches the Muslims to strive to become the best people by serving humanity. I quote from the Holy Qur'ān:

“You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allāh.” (3:111)

She took this advice to heart and became a model for many of us. She had discussed her desire of organ donation with her husband. Consequently, today with help from her organ donation, there are six people who have received a new life.

Tanya Khan ṣāhibā was a model to youth,

utilising every moment of her life to practice Islām and serve humanity

She is survived by:

Asif Khan ṣāhib (National Secretary Public Relations)

Three young daughters: Alia (12), Safiya (10), and Nadya (6). They are all Waqfin Nau.

Her parents: Raja Alrawdah and Amal Alrawdah

Tanya Khan ṣāhibā has left four younger sisters - Zena, Natasha, Nabila, and Rochelle.

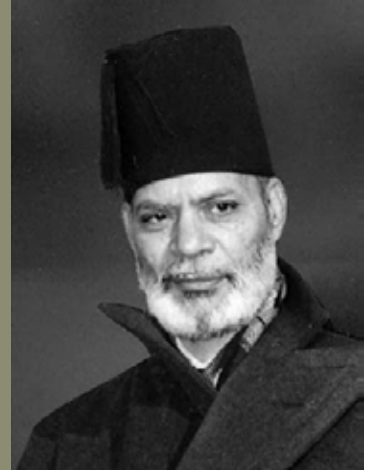
Let us pray that Allāh may grant her Maghfirat and elevate her spiritual status in Heaven of His Pleasure. May Allāh grant the grieving family patience and solace to be resigned to the Will of God! May He enable them to turn all their grief into forceful prayers for her spiritual elevation!





# Sir Muḥammad Zafrulla Khan<sup>ra</sup> Public Service Award 2013

By Asif Khan, Secretary 'Umūr Kharijiyya



The Aḥmadiyya Muslim Jamā'at Canada is proud to award the 2<sup>nd</sup> Annual Sir Muḥammad Zafrulla Khan<sup>ra</sup> Award for Distinguished Public Service today. This award honours leading Canadians who have made outstanding contributions in the fields of public office and service to humanity at large.

This award is named after Sir Muḥammad Zafrulla Khan<sup>ra</sup>, a renowned member of the Aḥmadiyya Muslim Jamā'at whose career in all three international branches of public life — judiciary, legislative and executive — spanned more than half a century, and whose accomplishments read like the combined Who's Who listings of a score of distinguished individuals!

Zafrulla Khan<sup>ra</sup> started life as a lawyer in then-British India, rapidly developing a reputation for integrity and successful advocacy of criminal cases. He was then successively:

- Member of the Viceroy's Executive Cabinet
- Judge in the Indian Judiciary
- Ambassador of India to China
- Official Representative of India at the series of Round Table conferences that paved the way for the independence of India
- First Foreign Minister of Pakistan
- Respected, feared and applauded advocate of the cause of oppressed nations at the United Nations
- Hugely respected and trusted — President of the United Nations General Assembly (17th Session)
- Judge at, and later, President of, the International Court of Justice at The Hague.

Royalty and Heads of State equally felt honoured and privileged to meet Zafrulla Khan<sup>ra</sup>, and sought to confer all manner of awards and distinctions upon him. Yet, he himself considered that his single



most distinguishing honour was the fact that, by God's Grace and Mercy, he had been enabled to personally meet, pledge allegiance to, and become a Companion of, the Promised Messiah<sup>as</sup>.

With this understanding of the award's name, let me now tell you about the recipient of this award. The recipient is a respected politician who has a long and unblemished tenure of service. He has served the people of Canada and the residents of Toronto for over 40 years. He has served at the level of Councillor, and has the longest tenure, 11 years, as Mayor of Canada's largest city, Toronto. In recognition of his service to the City, he received Toronto's highest honour, the Civic Award of Merit, in 1992.

He served as a Member of Federal Parliament for 11 years, and has been Minister for four different federal portfolios (including Minister of National Defence). In 2005, he was appointed as a Senator for the Government of Canada.

Admirably, throughout his career he has always had a focus on humanity and specifically assisting those less fortunate. He has continued his humanitarian concerns while serving as Senator. In his words, "I am particularly interested in urban or big city issues. These include urban poverty, housing, homelessness,

immigrant settlement, transportation, and the economic development, international competitiveness of our city regions."

This year's recipient has been a long-time friend of the Aḥmadiyya Muslim Jamā'at.

When he was the Mayor of Toronto, our members requested a meeting with him and his response was that he would rather like to visit us. Since then he has kept an admiration of the community because of his care and concern.

This year's recipient has had the honour of meeting His Holiness, Hazrat Mirzā Tahir Aḥmad (may Allāh have mercy on him), the fourth Khalīfa during one of his visits to Toronto.

At the time of the 9/11 tragedy, while serving as Minister of Defense, he immediately contacted the President of the Aḥmadiyya Muslim Jamā'at to confer and seek to have a better understanding of the situation from an Islāmic perspective. His trust and confidence in us has always been appreciated.

It is with great pleasure and extreme honour that we present the Honourable Senator Art Eggleton, with the Sir Muḥammad Zafrulla Khan<sup>ra</sup> Award for Distinguished Public Service.

# The Sir Muhammad Zafrulla Khan Award for Distinguished Public Service

*Presented to*

## Honourable Art Eggleton

Senator for the Government of Canada

*by The Ahmadiyya Muslim Jamā'at Canada*

*On the occasion of the 37<sup>th</sup> Annual Jalsa Sālāna Canada (July 6, 2013)*

**The Sir Muhammad Zafrulla Khan Award for Distinguished Public Service honours leading Canadians who have made outstanding contributions in the fields of public office and service to humanity at large.**

## About Sir Muhammad Zafrulla Khan<sup>ra</sup>

*This award is named after Sir Muhammad Zafrulla Khan<sup>ra</sup> (1893-1985), a renowned member of the Ahmadiyya Muslim Jamā'at whose career in all three international branches of public life – judiciary, legislative and executive – spanned more than half a century, and whose accomplishments read like the combined Who's Who listings of a score of distinguished individuals.*

*Zafrulla Khan<sup>ra</sup> started life as a lawyer in then-British India, rapidly developing a reputation for integrity and successful advocacy of criminal cases. He was then, successively, Member of the Viceroy's Executive Cabinet, Judge in the Indian Judiciary, Ambassador of India to China, Official Representative of India at the series of Round Table conferences that paved the way for the independence of India, first Foreign Minister of Pakistan, respected, feared and applauded advocate of the cause of oppressed nations at the United Nations, hugely respected and trusted – President of the United Nations General Assembly (17<sup>th</sup> Session), Judge at, and later, President of, the International Court of Justice at The Hague, etc.*

*Royalty and Heads of State equally felt honoured and privileged to meet Zafrulla Khan<sup>ra</sup>, and sought to confer all manner of awards and distinctions upon him. Yet, he himself considered that his single most distinguishing honour was the fact that, by God's Grace and Mercy, he had been enabled to personally meet, pledge allegiance to, and become a Companion of, the Promised Messiah and Imām Mahdī, Hazrat Mirza Ghulam Ahmad (1835-1908), of Qādiān, India, Holy Founder of the Ahmadiyya Muslim Jamā'at (peace be upon him).*



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# Announcements

## Birth

We are pleased to announce that by the Grace of Allāh, Miyan Mahmood Ahmad ṣāhib and Farah Mubashir ṣāhibā of Brampton East Jamā'at were blessed with a daughter, Jaziba Ahmad, on July 16, 2013. Alḥumdulillāh.

The newborn is a part of the Waqfe Nau scheme. She is the paternal granddaughter of Miyan Munawar Ahmad ṣāhib, President Rexdale President and is the maternal granddaughter of Mubashir Arshed ṣāhib of Mississauga South.

Members are requested to pray for the new born's long, healthy, and a successful life. May Allāh make her the delight of their eyes, and may she grow up to become a servant of the Islām and Aḥmadiyyat. Āmīn!

## Demise

- We are sad to announce that Nasirullah Sikdar ṣāhib, uncle of Nizām Sikdar ṣāhib of Peace Village East has passed away on June 28, 2013 at the age of 67 years. Innā lillāhi wa inna ilaihi Rāji'ūn.
- We are sad to announce the demise of Tanya Khan ṣāhibā, wife of Asif Khan ṣāhib member of Maple Jamā'at. She passed away on August 6, 2013 at the age of 35 years. Innā lillāhi wa inna ilaihi Rāji'ūn. The funeral prayer

was offered by Malik Lal Khān ṣāhib, Amīr Jamā'at Aḥmadiyya Canada in Baitul Islām Mosque after Friday prayers on August 10, 2013. Burial took place at Maple cemetery.

- The deceased was a Musiya and leaves behind her husband and three daughters.

May Allāh grant all the deceased forgiveness and elevate their stations in heaven, Āmīn. May Allāh also shower His Mercy upon the grieving families and give them solace and fortitude, and enable them to bear this loss with patience. Āmīn.

## Academic Achievement

- By the Grace of Allāh Almighty, Najia Saleem ṣāhibā, Saleem Ahmad ṣāhib's daughter, from Vaughan East has graduated summa cum laude with a B.A. Honours in Liberal arts and Professional Studies from York University in June 2013. Summa cum laude, the highest academic distinction, is reserved for students who have achieved outstanding results. Her name was published in the Toronto Star among the most distinguished graduates. Alḥamdulillāh.
- By Grace of Allāh Almighty, Esam Ahmad Haris ṣāhib, Saleem Ahmad ṣāhib's son, from Vaughan East has

achieved honour roll in grade 8 with an award for excellence in Math and with the Highest Academic award. Alḥamdulillāh. Please pray that Allāh bless their success, and give them further successes in their lives. Āmīn.

- By the Grace of Allāh Almighty, Syed Shoiab Ahmad Janood ṣāhib's daughter, Sophia Janood ṣāhibā, from Calgary has received the Top Academic Student of the year award in grade 10. She is enrolled in a French Immersion program, and requests for prayers for success in her future studies.

## 'Īdul Adḥiyya Sacrifice

All members of the Jamā'at who desire make a sacrifice on the occasion of 'Īdul Adḥiyya through the system of Jamā'at at the Jamā'at Headquarters should send their money, along with the details, to the National Department of Māl as soon as possible, to partake of the blessings of this sacrifice.

- Goat Sacrifice \$150
- Cow (Portion) Sacrifice \$65

Khalid Mahmood Naeem,  
National Secretary Finance Canada

## Gazette Printing & Mailing Quote Request

Aḥmadiyya Gazette Canada is a Canadian National magazine that is published by the Aḥmadiyya Muslim Jamā'at Canada – an organization dedicated to promoting interfaith understanding, in print since 1971, is one of the longest-running communities magazines in Canada.

The objectives of the magazine are to present the teachings of Islam, reflecting its rational, harmonious and inspiring nature and to highlight the activities of Aḥmadiyya Muslim Jamā'at Canada to its members. It also brings together articles and viewpoints on different religions and seeks to make discussions on religion and religious philosophy accessible to a wider readership. Aḥmadiyya Gazette Canada is committed to promoting intellectual and active debate that is based on respect for all Prophets and Religions.

Aḥmadiyya Gazette Canada and its team of volunteers strive to produce and maintain a high quality content magazine. The Print and On-line readership of Gazette is all over the world from a Canadian living room to the library in an African School.

Aḥmadiyya Gazette Canada also strives to ensure that expenses are carried out in the best possible manner. We are always looking for ways to reduce our printing and distribution cost. In 2012 for the first time in Gazette history, we started accepting Advertisements to reduce the mailing and printing cost. Moreover, we encourage our readers to use the On-line version for their reading pleasure at [Ahmadiyyagazette.ca](http://Ahmadiyyagazette.ca) website where Gazette Archives are stored and updated on monthly basis.

From time to time Aḥmadiyya Gazette Canada reviews its expenses to ensure that the cost incurred is at the market price or better. This also presents equal opportunity for businesses to offer their services to Gazette.

This year Aḥmadiyya Gazette Canada is issuing Request for Quote for Printing and Mailing Services. If you are in Printing Business and you meet the requirements, please contact me for Request for Quote Package. Jazakumallāh!

Wassalām,

Mubashir Khalid  
Manager Aḥmadiyya Gazette Canada  
E: [manager@Ahmadiyyagazette.ca](mailto:manager@Ahmadiyyagazette.ca)



## Aḥmadiyya Muslim Jamā'at Press Releases

Photography Courtesy of Makhzan-e-Tasaweer



### World Muslim Leader Opens Annual Convention in Germany

June 29, 2013, The World Head of the Aḥmadiyya Muslim Jamā'at and Fifth Khalifa, Hazrat Mirzā Masroor Aḥmad opened the three-day Jalsa Sālāna Germany with a faith inspiring Friday Sermon on 28 June 2013 in the city of Karlsruhe. During his address, His Holiness spoke about the true purpose and objectives of the Annual Convention.

Hazrat Mirzā Masroor Aḥmad also informed that in both the United States and in Kababir the Annual Conventions of the Aḥmadiyya Muslim Community were also taking place this weekend.

During his Friday Sermon, Hazrat Mirzā Masroor Aḥmad emphasised that the real purpose of the Annual Convention is self-improvement and the development of a spirit of righteousness amongst all participants.

Hazrat Mirzā Masroor Aḥmad said:

“Good deeds should be performed selflessly. To do a favour to someone in return for a favour and in the hope of gaining benefits is not the right way. Our only motivation should be to gain the pleasure of God the Almighty.”

The Head of the Aḥmadiyya Muslim Community further emphasised the need to fulfil both the rights of God and of mankind.

Hazrat Mirzā Masroor Aḥmad said:

“We cannot bring the people of the world closer to God until we ourselves have established a strong bond with Him. And we cannot fulfil the rights of mankind until we develop within ourselves a spirit of truthfulness, love, brotherhood and selflessness.”

The Jalsa Sālāna continued on Saturday morning with an address by Hazrat Mirzā Masroor Aḥmad to Lajna Imaillah (Ladies Auxiliary Organisation) in which he counselled them on the importance of modesty in all respects and the importance of the moral training of all Aḥmadi children.

Later on Saturday Hazrat Mirzā Masroor Aḥmad will address non-Aḥmadi guests in English about the true teachings of Islām. On Sunday afternoon, His Holiness will deliver the concluding address of the Jalsa Sālāna.

### Muslim Youth Event Concludes with Address by World Leader

July 9, 2013, The three-day National Ijtema of Majlis Khuddāmul Aḥmadiyya UK (Annual Gathering of the Aḥmadiyya Muslim Youth Association) concluded on 7th July 2013 with a faith inspiring address by the World Head of the Aḥmadiyya Muslim Jamā'at and Fifth Khalifa, Hazrat Mirzā Masroor Aḥmad. The event was held at 'Islāmabad' in Tilford, Surrey with the aim of increasing the moral standards of the participants and promoting a spirit of peace, brotherhood and unity.

The highlight of the event was the keynote address delivered by Hazrat Mirzā Masroor Aḥmad in which he said that the youth of any nation was integral to the future of the society.

He said the youth played its role as the 'backbone' of any community and Majlis Khuddāmul Aḥmadiyya played this role within the Aḥmadiyya Muslim Jamā'at.

Hazrat Mirzā Masroor Aḥmad said:

“It is the Aḥmadi Muslim youths who will be the means of leading others towards success and true freedom. To do this, you must learn about your faith so that you can display the highest moral standards in all aspects of your lives. Only when you strive for such high standards will you be able to paint the true picture of peaceful Islām for the people of the world.”

Hazrat Mirzā Masroor Aḥmad continued by speaking of how the Second Khalifa, who founded Majlis Khuddāmul Aḥmadiyya, had famously said that “Nations cannot be reformed without the reformation of their youth.”

Hazrat Mirzā Masroor Aḥmad said that this was great and everlasting guidance and so it was imperative that every Aḥmadi Muslim youth sought to always display the highest standards of honesty, integrity and moral virtue.

Hazrat Mirzā Masroor Aḥmad said:

“If you are able to improve and reform yourself it will not only benefit you, but it will also be a means of serving your nation and the society in which you live.”

The Khalifa said it was the duty of every Aḥmadi Muslim to understand

and assume his or her responsibilities of bringing the world closer to God and of working towards the creation of a peaceful and harmonious society.

He said that each Aḥmadī Muslim ought to always remember that they were representing not only themselves, but also the community at large and so their conduct ought always to be exemplary.

His Holiness concluded by reflecting on the fact that this year Majlis Khuddāmūl Aḥmadiyya was celebrating its 75th anniversary.

Hazrat Mirzā Masroor Aḥmad said:

“O Khuddām of Aḥmadiyyat! As you celebrate 75 years of Majlis Khuddāmūl Aḥmadiyya, my message to you is that if you truly wish to attain God’s pleasure, then you should always give precedence to your faith over all worldly matters.”

Hazrat Mirzā Masroor Aḥmad continued:

“It is your foremost duty to peacefully defend Islām and the blessed character of the Holy Prophet Muḥammad<sup>sa</sup> against all attacks directed at them. Guide the world towards peace, tolerance and justice so that it can be saved from

destruction.”

Earlier, a report was given by the President of Majlis Khuddāmūl Aḥmadiyya UK, Mirzā Waqas Aḥmad, in which he said that a total of 4,689 Aḥmadī Muslim youths had attended the Ijtema, which was a 12% increase on the previous year.

He informed that various academic and sports events had taken place during the event and that the theme of this year’s Ijtema was based around the life and character of the Holy Prophet Muḥammad<sup>sa</sup>.



**Usama Khan**  
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